



136^a
2

S

Phar. 4622(2

136^a
2

S

Prov. 4622(2

THE FIRST PART

OF THE

SECOND PART

OF THE

THIRD PART

OF THE

THE
PARADISE LOST

OF

MILTON

WITH ILLUSTRATIONS, DESIGNED AND ENGRAVED

BY

JOHN MARTIN.

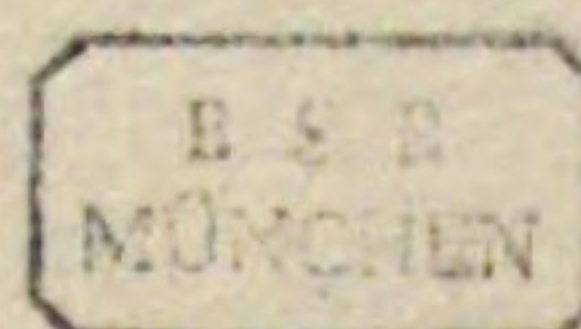
VOL. II.

LONDON.

SEPTIMUS PROWETT,

M.DCCC.XXVII.

THOMAS WHITE, PRINTER,
CRANE COURT, FLEET STREET.



1188/1203

PARADISE LOST.

BOOK VII.

THE ARGUMENT.

RAPHAEL, at the request of Adam, relates how and wherefore this world was first created; that God, after the expelling of Satan and his Angels out of Heaven, declared his pleasure to create another world, and other creatures to dwell therein; sends his Son with glory, and attendance of Angels, to perform the work of Creation in six days: the Angels celebrate with hymns the performance thereof, and his reascension into Heaven.

PARADISE LOST.

BOOK VII.

DESCEND from Heaven, Urania, by that name 1
If rightly thou art called, whose voice divine
Following, above the Olympian hill I soar,
Above the flight of Pegaséan wing!
The meaning, not the name, I call: for thou
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st; but, heavenly-born,
Before the hills appeared, or fountain flowed, 8
Thou with eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play
In presence of the Almighty Father, pleased
With thy celestial song. Up led by thee
Into the Heaven of Heavens I have presumed,
An earthly guest, and drawn empyreal air,
Thy tempering: with like safety guided down
Return me to my native element: 16

Lest from this flying steed unreined, (as once
Bellerophon, though from a lower clime,) 17
Dismounted, on the Aleian field I fall,
Erroneous there to wander, and forlorn.
Half yet remains unsung, but narrower bound
Within the visible diurnal sphere ;
Standing on earth, not rapt above the pole,
More safe I sing with mortal voice, unchanged
To hoarse or mute, though fallen on evil days, 25
On evil days though fallen, and evil tongues ;
In darkness, and with dangers compassed round,
And solitude ; yet not alone, while thou
Visit'st my slumbers nightly, or when morn
Purples the east: still govern thou my song,
Urania, and fit audience find, though few.
But drive far off the barbarous dissonance
Of Bacchus and his revellers, the race
Of that wild rout that tore the Thracian bard 34
In Rhodope, where woods and rocks had ears
To rapture, till the savage clamour drowned
Both harp and voice ; nor could the Muse defend
Her son. So fail not thou, who thee implores :
For thou art heavenly, she an empty dream.
Say, Goddess, what ensued when Raphaël,
The affable Arch-Angel, had forewarned
Adam, by dire example, to beware 42

Apostasy, by what befel in Heaven 43
To those apostates; lest the like befall
In Paradise to Adam or his race,
Charged not to touch the interdicted tree,
If they transgress, and slight that sole command,
So easily obeyed amid the choice
Of all tastes else to please their appetite,
Though wandering. He, with his consorted Eve,
The story heard attentive, and was filled 51
With admiration and deep muse, to hear
Of things so high and strange; things, to their thought
So unimaginable, as hate in Heaven,
And war so near the peace of God in bliss,
With such confusion: but the evil, soon
Driven back, redounded as a flood on those
From whom it sprung; impossible to mix
With blessedness. Whence Adam soon repealed
The doubts that in his heart arose: and now 60
Led on, yet sinless, with desire to know
What nearer might concern him, how this world
Of Heaven and Earth conspicuous first began;
When, and whereof created; for what cause;
What within Eden, or without, was done
Before his memory; as one whose drouth
Yet scarce allayed still eyes the current stream,
Whose liquid murmur heard new thirst excites, 68

Proceeded thus to ask his heavenly guest. 69

Great things, and full of wonder in our ears,
Far differing from this world, thou hast revealed,
Divine interpreter! by favour sent
Down from the empyréan, to forewarn
Us timely of what might else have been our loss,
Unknown, which human knowledge could not reach :
For which to the infinitely Good we owe
Immortal thanks, and his admonishment 77
Receive, with solemn purpose to observe
Immutably his sovran will, the end
Of what we are. But since thou hast vouchsafed
Gently, for our instruction, to impart
Things above earthly thought, which yet concerned
Our knowing, as to highest wisdom seemed,
Deign to descend now lower, and relate
What may no less perhaps avail us known,
How first began this Heaven which we behold 86
Distant so high, with moving fires adorned
Innumerable ; and this which yields or fills
All space, the ambient air wide interfused
Embracing round this florid Earth ; what cause
Moved the Creator, in his holy rest
Through all eternity, so late to build
In Chaos ; and the work begun, how soon
Absolved ; if unforbid thou may'st unfold 94

What we, not to explore the secrets ask 95
Of his eternal empire, but the more
To magnify his works, the more we know.
And the great light of day yet wants to run
Much of his race though steep; suspense in Heaven,
Held by thy voice, thy potent voice, he hears,
And longer will delay to hear thee tell
His generation, and the rising birth
Of Nature from the unapparent Deep : 103
Or if the star of evening and the moon
Haste to thy audience, Night with her will bring
Silence; and Sleep, listening to thee, will watch;
Or we can bid his absence, till thy song
End, and dismiss thee ere the morning shine.

Thus Adam his illustrious guest besought :
And thus the Godlike Angel answered mild.
This also thy request, with caution asked,
Obtain; though to recount almighty works 112
What words or tongue of Seraph can suffice,
Or heart of man suffice to comprehend ?
Yet what thou canst attain, which best may serve,
To glorify the Maker, and infer
Thee also happier, shall not be withheld
Thy hearing; such commission from above
I have received, to answer thy desire
Of knowledge within bounds; beyond, abstain 120

To ask ; nor let thine own inventions hope 121
Things not revealed, which the invisible King,
Only Omniscient, hath suppressed in night ;
To none communicable in Earth or Heaven :
Enough is left besides to search and know.
But knowledge is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain ;
Oppresses else with surfeit, and soon turns 129
Wisdom to folly, as nourishment to wind.

Know then, that, after Lucifer from Heaven
(So call him, brighter once amidst the host
Of Angels, than that star the stars among),
Fell with his flaming legions through the deep
Into his place, and the great Son returned
Victorious with his Saints, the Omnipotent
Eternal Father from his throne beheld
Their multitude, and to his Son thus spake. 138

At least our envious Foe hath failed, who thought
All like himself rebellious, by whose aid
This inaccessible high strength, the seat
Of Deity supreme, us dispossessed,
He trusted to have seized, and into fraud
Drew many, whom their place knows here no more :
Yet far the greater part have kept, I see,
Their station ; Heaven, yet populous, retains 146

Number sufficient to possess her realms 147
Though wide, and this high temple to frequent
With ministeries due, and solemn rites :
But, lest his heart exalt him in the harm
Already done, to have dispeopled Heaven,
My damage fondly deemed, I can repair
That detriment, if such it be to lose
Self-lost ; and in a moment will create
Another world, out of one man a race 155
Of men innumerable, there to dwell,
Not here ; till, by degrees of merit raised,
They open to themselves at length the way
Up hither, under long obedience tried ;
And Earth be changed to Heaven, and Heaven to Earth,
One kingdom, joy and union without end.
Mean while inhabit lax, ye Powers of Heaven ;
And thou my Word, begotten Son, by thee
This I perform ; speak thou, and be it done ! 164
My overshadowing Spirit and Might with thee
I send along ; ride forth, and bid the Deep
Within appointed bounds be Heaven and Earth ;
Boundless the Deep, because I Am who fill
Infinitude, nor vacuous the space.
Though I, uncircumscribed myself, retire,
And put not forth my goodness, which is free
To act or not, Necessity or Chance 172

Approach not me, and what I will is Fate, 173

So spake the Almighty, and to what he spake
His Word, the Filial Godhead, gave effect.

Immediate are the acts of God, more swift
Than time or motion, but to human ears
Cannot without process of speech be told,
So told as earthly notion can receive.

Great triumph and rejoicing was in Heaven,
When such was heard declared the Almighty's will; 181

Glory they sung to the Most High, good will
To future men, and in their dwellings peace;

Glory to Him, whose just avenging ire
Had driven out the ungodly from his sight

And the habitations of the just; to Him
Glory and praise, whose wisdom had ordained

Good out of evil to create; instead
Of Spirits malign, a better race to bring

Into their vacant room, and thence diffuse 190
His good to worlds and ages infinite.

So sang the Hierarchies: Mean while the Son
On his great expedition now appeared,

Girt with Omnipotence, with radiance crowned
Of Majesty Divine; sapience and love

Immense, and all his Father in him shone.
About his chariot numberless were poured

Cherub, and Seraph, Potentates, and Thrones, 198

And Virtues, winged Spirits, and chariots winged 199
From the armoury of God; where stand of old
Myriads, between two brazen mountains lodged
Against a solemn day, harnessed at hand,
Celestial equipage; and now came forth
Spontaneous, for within them Spirit lived,
Attendant on their Lord: Heaven opened wide
Her ever-during gates, harmonious sound
On golden hinges moving, to let forth 207
The King of Glory, in his powerful Word
And Spirit, coming to create new worlds.
On heavenly ground they stood; and from the shore
They viewed the vast immeasurable abyss
Outrageous as a sea, dark, wasteful, wild,
Up from the bottom turned by furious winds
And surging waves, as mountains, to assault
Heaven's highth, and with the center mix the pole.

Silence, ye troubled Waves, and thou Deep, peace, 216
Said then the Omnifick Word; your discord end!
Nor staid; but, on the wings of Cherubim
Uplifted, in paternal glory rode
Far into Chaos, and the world unborn;
For Chaos heard his voice: Him all his train
Followed in bright procession, to behold
Creation, and the wonders of his might.
Then staid the fervid wheels, and in his hand 224

He took the golden compasses, prepared 225
In God's eternal store, to circumscribe
This universe, and all created things :
One foot he centered, and the other turned
Round through the vast profundity obscure ;
And said, Thus far extend, thus far thy bounds,
This be thy just circumference, O World !
Thus God the Heaven created, thus the Earth,
Matter unformed and void : Darkness profound 233
Covered the abyss : but on the watery calm
His brooding wings the Spirit of God outspread,
And vital virtue infused, and vital warmth
Throughout the fluid mass ; but downward purged
The black tartareous cold infernal dregs,
Adverse to life : Then founded, then conglobed
Like things to like : the rest to several place
Disparted, and between spun out the air ;
And Earth self-balanced on her center hung. 242

Let there be light, said God ; and forthwith Light
Ethereal, first of things, quintessence pure,
Sprung from the deep ; and from her native east
To journey through the aery gloom began,
Sphered in a radiant cloud, for yet the sun
Was not ; she in a cloudy tabernacle
Sojourned the while. God saw the light was good ;
And light from darkness by the hemisphere 250

Divided : light the Day, and darkness Night, 251
He named. Thus was the first day even and morn :
Nor past uncelebrated, nor unsung
By the celestial quires, when orient light
Exhaling first from darkness they beheld ;
Birth-day of Heaven and Earth ; with joy and shout
The hollow universal orb they filled,
And touched their golden harps and hymning praised
God and his works ; Creator him they sung, 259
Both when first evening was, and when first morn.

Again, God said, Let there be firmament
Amid the waters, and let it divide
The waters from the waters ; and God made
The firmament, expanse of liquid, pure,
Transparent, elemental air, diffused
In circuit to the uttermost convex
Of this great round ; partition firm and sure,
The waters underneath from those above 268
Dividing : for as earth, so he the world
Built on circumfluous waters calm, in wide
Crystalline ocean, and the loud misrule
Of Chaos far removed ; lest fierce extremes
Contiguous might distemper the whole frame :
And Heaven he named the Firmament : So even
And morning chorus sung the second day.

The Earth was formed, but in the womb as yet 276

Of waters, embryon immature involved, 277
Appeared not: over all the face of Earth
Main ocean flowed, not idle; but, with warm
Prolifick humour softening all her globe,
Fermented the great mother to conceive,
Sate with genial moisture; when God said,
Be gathered now ye waters under Heaven
Into one place, and let dry land appear.
Immediately the mountains huge appear 285
Emergent, and their broad bare backs upheave
Into the clouds; their tops ascend the sky:
So high as heaved the tumid hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of waters: Thither they
Hasted with glad precipitance, uprolled,
As drops on dust conglobing from the dry:
Part rise in crystal wall, or ridge direct,
For haste; such flight the great command impressed 294
On the swift floods: As armies at the call
Of trumpet (for of armies thou hast heard)
Troop to their standard; so the watery throng,
Wave rolling after wave, where way they found,
If steep, with torrent rapture, if through plain,
Soft-ebbing; nor withstood them rock or hill;
But they, or under ground, or circuit wide
With serpent error wandering, found their way, 302

And on the washy oose deep channels wore ; 303
Easy, ere God had bid the ground be dry,
All but within those banks, where rivers now
Stream, and perpetual draw their humid train.
The dry land, Earth ; and the great receptacle
Of congregated waters, he called Seas :
And saw that it was good ; and said, Let the Earth
Put forth the verdant grass, herb yielding seed,
And fruit-tree yielding fruit after her kind, 311
Whose seed is in herself upon the Earth.
He scarce had said, when the bare Earth, till then
Desert and bare, unsightly, unadorned,
Brought forth the tender grass, whose verdure clad
Her universal face with pleasant green ;
Then herbs of every leaf, that sudden flowered
Opening their various colours, and made gay
Her bosom, smelling sweet : and, these scarce blown,
Forth flourished thick the clustering vine, forth crept 320
The swelling gourd, up stood the corny reed
Embattled in her field, and the humble shrub,
And bush with frizzled hair implicit : Last
Rose, as in dance, the stately trees, and spread
Their branches hung with copious fruit, or gemmed
Their blossoms : With high woods the hills were crowned ;
With tufts the valleys, and each fountain side ;
With borders long the rivers : that Earth now 328

Seemed like to Heaven, a seat where Gods might dwell, 329
Or wander with delight, and love to haunt
Her sacred shades : though God had yet not rained
Upon the Earth, and man to till the ground
None was; but from the Earth a dewy mist
Went up, and watered all the ground, and each
Plant of the field ; which, ere it was in the Earth,
God made, and every herb, before it grew
On the green stem: God saw that it was good: 337
So even and morn recorded the third day.

Again the Almighty spake, Let there be lights
High in the expanse of Heaven, to divide
The day from night ; and let them be for signs,
For seasons, and for days, and circling years ;
And let them be for lights, as I ordain
Their office in the firmament of Heaven,
To give light on the Earth ; and it was so.
And God made two great lights, great for their use 346
To Man, the greater to have rule by day,
The less by night, altern ; and made the stars,
And set them in the firmament of Heaven
To illuminate the Earth, and rule the day
In their vicissitude, and rule the night,
And light from darkness to divide. God saw,
Surveying his great work, that it was good :
For of celestial bodies first the sun 354

A mighty sphere he framed, unlightsome first, 355
Though of ethereal mould : then formed the moon
Globose, and every magnitude of stars,
And sowed with stars the Heaven, thick as a field :
Of light by far the greater part he took,
Transplanted from her cloudy shrine, and placed
In the sun's orb, made porous to receive
And drink the liquid light ; firm to retain
Her gathered beams, great palace now of light. 363
Hither, as to their fountain, other stars
Repairing, in their golden urns draw light,
And hence the morning-planet gilds her horns ;
By tincture or reflection they augment
Their small peculiar, though from human sight
So far remote, with diminution seen.
First in his east the glorious lamp was seen,
Regent of day, and all the horizon round
Invested with bright rays, jocund to run 372
His longitude through Heaven's high road ; the gray
Dawn, and the Pleiades, before him danced,
Shedding sweet influence : Less bright the moon,
But opposite in levelled west was set,
His mirrour, with full face borrowing her light
From him ; for other light she needed none
In that aspect, and still that distance keeps
Till night ; then in the east her turn she shines, 380

Revolved on Heaven's great axle, and her reign 381
With thousand lesser lights dividual holds,
With thousand thousand stars, that then appeared
Spangling the hemisphere: Then first adorned
With their bright luminaries that set and rose,
Glad evening and glad morn crowned the fourth day.

And God said, Let the waters generate
Reptile with spawn abundant, living soul:
And let fowl fly above the Earth, with wings 389
Displayed on the open firmament of Heaven.
And God created the great whales, and each
Soul living, each that crept, which plenteously
The waters generated by their kinds;
And every bird of wing after his kind;
And saw that it was good, and blessed them, saying,
Be fruitful, multiply, and in the seas,
And lakes, and running streams, the waters fill;
And let the fowl be multiplied on the Earth. 398
Forthwith the sounds and seas, each creek and bay,
With fry innumerable swarm, and shoals
Of fish that with their fins, and shining scales,
Glide under the green wave, in sculls that oft
Bank the mid sea: part single, or with mate,
Graze the sea-weed their pasture, and through groves
Of coral stray; or, sporting with quick glance,
Show to the sun their waved coats dropt with gold; 406

Or, in their pearly shells at ease, attend 407
Moist nutriment; or under rocks their food
In jointed armour watch: on smooth the seal
And bended dolphins play: part huge of bulk
Wallowing unwieldy, enormous in their gait,
Tempest the ocean: there leviathan,
Hugest of living creatures, on the deep
Stretched like a promontory sleeps or swims,
And seems a moving land; and at his gills 415
Draws in, and at his trunk spouts out, a sea.
Mean while the tepid caves, and fens, and shores,
Their brood as numerous hatch, from the egg that soon
Bursting with kindly rupture forth disclosed
Their callow young; but feathered soon and fledge
They summed their pens; and, soaring the air sublime,
With clang despised the ground, under a cloud
In prospect; there the eagle and the stork
On cliffs and cedar tops their eyries build: 424
Part loosely wing the region, part more wise
In common, ranged in figure, wedge their way,
Intelligent of seasons, and set forth
Their aery caravan, high over seas
Flying, and over lands, with mutual wing
Easing their flight; so steers the prudent crane
Her annual voyage, borne on winds; the air
Floats as they pass, fanned with unnumbered plumes: 432

From branch to branch the smaller birds with song 433
Solaced the woods, and spread their painted wings
Till even; nor then the solemn nightingale
Ceased warbling, but all night tuned her soft lays:
Others, on silver lakes and rivers, bathed
Their downy breast; the swan with arched neck,
Between her white wings mantling proudly, rows
Her state with oary feet; yet oft they quit
The dank, and, rising on stiff pennons, tower 441
The mid æreal sky: Others on ground
Walked firm; the crested cock whose clarion sounds
The silent hours, and the other whose gay train
Adorns him, coloured with the florid hue
Of rainbows and starry eyes. The waters thus
With fish replenished, and the air with fowl,
Evening and morn solemnized the fifth day.

The sixth, and of creation last, arose
With evening harps and matin; when God said, 450
Let the Earth bring forth soul living in her kind,
Cattle and creeping things, and beast of the Earth,
Each in their kind. The Earth obeyed, and straight
Opening her fertile womb teemed at a birth
Innumerable living creatures, perfect forms,
Limbed and full grown: Out of the ground up rose,
As from his lair, the wild beast where he wons
In forest wild, in thicket, brake, or den; 458

Among the trees in pairs they rose, they walked : 459
The cattle in the fields and meadows green :
Those rare and solitary, these in flocks
Pasturing at once, and in broad herds upsprung.
The grassy clods now calved ; now half appeared
The tawny lion, pawing to get free
His hinder parts, then springs as broke from bonds,
And rampant shakes his brinded mane ; the ounce,
The libbard, and the tiger, as the mole 467
Rising, the crumbled earth above them threw
In hillocks : The swift stag from under ground
Bore up his branching head : Scarce from his mould
Behemoth biggest born of earth upheaved
His vastness : Fleeced the flocks and bleating rose,
As plants : Ambiguous between sea and land
The river-horse, and scaly crocodile.
At once came forth whatever creeps the ground,
Insect or worm : those waved their limber fans 476
For wings, and smallest lineaments exact
In all the liveries decked of summer's pride
With spots of gold and purple, azure and green :
These, as a line, their long dimension drew,
Streaking the ground with sinuous trace ; not all
Minims of nature ; some of serpent-kind,
Wonderous in length and corpulence, involved
Their snaky folds, and added wings. First crept 484

The parsimonious emmet, provident 485
Of future; in small room large heart enclosed;
Pattern of just equality perhaps
Hereafter, joined in her popular tribes
Of commonalty: Swarming next appeared
The female bee, that feeds her husband drone
Deliciously, and builds her waxen cells
With honey stored: The rest are numberless,
And thou their natures know'st, and gav'st them names, 493
Needless to thee repeated; nor unknown
The serpent, subtlest beast of all the field,
Of huge extent sometimes, with brazen eyes
And hairy mane terrifick, though to thee
Not noxious, but obedient at thy call.

Now Heaven in all her glory shone, and rolled
Her motions, as the great first Mover's hand
First wheeled their course: Earth in her rich attire
Consummate lovely smiled; air, water, earth, 502
By fowl, fish, beast, was flown, was swum, was walked,
Frequent; and of the sixth day yet remained:
There wanted yet the master-work, the end
Of all yet done; a creature, who, not prone
And brute as other creatures, but endued
With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing; and from thence 510

Magnanimous to correspond with Heaven, 511
But grateful to acknowledge whence his good
Descends, thither with heart, and voice, and eyes
Directed in devotion, to adore
And worship God supreme, who made him chief
Of all his works: therefore the Omnipotent
Eternal Father (for where is not he
Present?) thus to his Son audibly spake.

Let us make now Man in our image, Man 519
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the Earth,
And every creeping thing that creeps the ground.
This said, he formed thee, Adam, thee, O man,
Dust of the ground, and in thy nostrils breathed
The breath of life; in his own image he
Created thee, in the image of God
Express; and thou becam'st a living soul. 528
Male he created thee; but thy consórt
Female, for race; then blessed mankind, and said,
Be fruitful, multiply, and fill the Earth;
Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of the air,
And every living thing that moves on the earth.
Wherever thus created, for no place
Is yet distinct by name, thence, as thou know'st, 536

He brought thee into this delicious grove, 537
This garden, planted with the trees of God,
Delectable both to behold and taste;
And freely all their pleasant fruit for food
Gave thee; all sorts are here that all the Earth yields,
Variety without end; but of the tree,
Which, tasted, works knowledge of good and evil,
Thou mayst not; in the day thou eat'st, thou diest;
Death is the penalty imposed; beware, 545
And govern well thy appetite; lest Sin
Surprise thee, and her black attendant Death.

Here finished he, and all that he had made
Viewed, and behold all was entirely good;
So even and morn accomplished the sixth day:
Yet not till the Creator from his work
Desisting, though unwearied, up returned,
Up to the Heaven of Heavens, his high abode;
Thence to behold this new created world, 554
The addition of his empire, how it showed
In prospect from his throne, how good, how fair,
Answering his great idea. Up he rode
Followed with acclamation, and the sound
Symphonious of ten thousand harps, that tuned
Angelick harmonies: The earth, the air
Resounded, (thou remember'st, for thou heardst,)
The heavens and all the constellations rung, 562

The planets in their station listening stood, 563
While the bright pomp ascended jubilant.
Open, ye everlasting gates ! they sung,
Open, ye Heavens ! your living doors ; let in
The great Creator from his work returned
Magnificent, his six days work, a World ;
Open, and henceforth oft ; for God will deign
To visit oft the dwellings of just men,
Delighted ; and with frequent intercourse 571
Thither will send his winged messengers
On errands of supernal grace. So sung
The glorious train ascending : He through Heaven
That opened wide her blazing portals, led
To God's eternal house direct the way ;
A broad and ample road, whose dust is gold
And pavement stars, as stars to thee appear,
Seen in the galaxy, that milky way,
Which nightly, as a circling zone, thou seest 580
Powdered with stars. And now on Earth the seventh
Evening arose in Eden, for the sun
Was set, and twilight from the east came on,
Forerunning night ; when at the holy mount
Of Heaven's high-seated top, the imperial throne
Of Godhead, fixed for ever firm and sure,
The Filial Power arrived, and sat him down
With his great Father ; for he also went 588

Invisible, yet staid, (such privilege 589
Hath Omnipresence) and the work ordained,
Author and End of all things ; and, from work
Now resting, blessed and hallowed the seventh day,
As resting on that day from all his work,
But not in silence holy kept : the harp
Had work and rested not ; the solemn pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire, 597
Tempered soft tunings, intermixed with voice
Choral or unison : of incense clouds,
Fuming from golden censers, hid the mount.
Creation and the six days acts they sung :
Great are thy works, Jehovah ! infinite
Thy power ! what thought can measure thee, or tongue
Relate thee ! Greater now in thy return
Than from the giant Angels : Thee that day
Thy thunders magnified ; but to create 606
Is greater than created to destroy.
Who can impair thee, Mighty King, or bound
Thy empire ! Easily the proud attempt
Of Spirits apostate, and their counsels vain,
Thou hast repelled ; while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seeks
To lessen thee, against his purpose serves 614

To manifest the more thy might : his evil 615
Thou usest, and from thence creat'st more good.
Witness this new-made world, another Heaven
From Heaven-gate not far, founded in view
On the clear hyaline, the glassy sea ;
Of amplitude almost immense, with stars
Numerous, and every star perhaps a world
Of destined habitation ; but thou know'st
Their seasons : among these the seat of Men, 623
Earth, with her nether ocean circumfused,
Their pleasant dwelling-place. Thrice happy Men,
And sons of Men, whom God hath thus advanced !
Created in his image, there to dwell
And worship him ; and in reward to rule
Over his works, on earth, in sea, or air,
And multiply a race of worshippers
Holy and just : Thrice happy, if they know
Their happiness, and persevere upright ! 632

So sung they, and the empyréan rung
With halleluiahs : Thus was sabbath kept.
And thy request think now fulfilled, that asked
How first this world and face of things began,
And what before thy memory was done
From the beginning ; that posterity,
Informed by thee, might know : if else thou seek'st
Aught, not surpassing human measure, say. 640

To murther the more my sister, his wife
 Then cease and thou shalt know my will
 Whom this great work shall witness soon
 From Heaven's gate not far distant below
 On the clear heights, the sky's eye, I see
 Of angels about Jerusalem
 Reporters and stars that keep a watch
 Of destined habitation, but thou know'st
 Their names: among them the most of all
 Fair with his sister's crown adorned
 Their pleasant dwelling place, I think happy, thou
 And some of them whom I have seen
 Counted in his image, that is, they
 And worship him: and in his way to go
 Over his works, on earth in air, or sea,
 And multiply a host of worshipers
 Holy and just, I think in him, they live
 Their happiness and joy are united
 In one cheer, and the enjoyment true
 With a libidinous love not selfish love
 And the request that now I make of thee
 How best this world and race of things began
 And what below the waters was done
 From the beginning, that posterity
 Informed by thee, might know, if thou art
 Aided not surprised, I much presume.

PARADISE LOST.

BOOK VIII.

THE ARGUMENT.

ADAM inquires concerning celestial motions; is doubtfully answered, and exhorted to search rather things more worthy of knowledge: Adam assents: and, still desirous to detain Raphael, relates to him what he remembered since his own creation; his placing in Paradise; his talk with God concerning solitude and fit society; his first meeting and nuptials with Eve; his discourse with the Angel thereupon; who, after admonitions repeated, departs.

PARADISE LOST.

BOOK VIII.

THE Angel ended, and in Adam's ear 1
So charming left his voice, that he a while
Thought him still speaking, still stood fixed to hear;
Then, as new waked, thus gratefully replied.

What thanks sufficient, or what recompence
Equal, have I to render thee, divine
Historian, who thus largely hast allayed
The thirst I had of knowledge, and vouchsafed 8
This friendly condescension to relate
Things, else by me unsearchable; now heard
With wonder, but delight, and, as is due,
With glory attributed to the high
Creator! Something yet of doubt remains,
Which only thy solution can resolve.
When I behold this goodly frame, this world,
Of Heaven and Earth consisting; and compute 16

Their magnitudes ; this Earth, a spot, a grain, 17
An atom, with the firmament compared
And all her numbered stars, that seem to roll
Spaces incomprehensible, (for such
Their distance argues, and their swift return
Diurnal,) merely to officiate light
Round this opacous Earth, this punctual spot,
One day and night ; in all her vast survey
Useless besides ; reasoning I oft admire, 25
How Nature wise and frugal could commit
Such disproportions, with superfluous hand
So many nobler bodies to create,
Greater so manifold, to this one use,
For aught appears, and on their orbs impose
Such restless revolution day by day
Repeated ; while the sedentary Earth,
That better might with far less compass move,
Served by more noble than herself, attains 34
Her end without least motion, and receives,
As tribute, such a sumless journey brought
Of incorporeal speed, her warmth and light ;
Speed, to describe whose swiftness number fails.

So spake our sire, and by his countenance seemed
Entering on studious thoughts abstruse ; which Eve
Perceiving, where she sat retired in sight,
With lowliness majestick from her seat, 42

And grace that won who saw to wish her stay, 43
Rose, and went forth among her fruits and flowers,
To visit how they prospered, bud and bloom,
Her nursery ; they at her coming sprung,
And, touched by her fair tendance, gladlier grew. ·
Yet went she not, as not with such discourse
Delighted, or not capable her ear
Of what was high : such pleasure she reserved,
Adam relating, she sole auditress ; 51
Her husband the relater she preferred
Before the Angel, and of him to ask
Chose rather ; he, she knew, would intermix
Grateful digressions, and solve high dispute
With conjugal caresses : from his lip
Not words alone pleased her. O ! when meet now
Such pairs, in love and mutual honour joined ?
With Goddess-like demeanour forth she went,
Not unattended ; for on her, as Queen, 60
A pomp of winning Graces waited still,
And from about her shot darts of desire
Into all eyes, to wish her still in sight.
And Raphael now, to Adam's doubt proposed,
Benevolent and facile thus replied.

To ask or search, I blame thee not ; for Heaven
Is as the book of God before thee set,
Wherein to read his wonderous works, and learn 68

His seasons, hours, or days, or months, or years: 69
This to attain, whether Heaven move or Earth,
Imports not, if thou reckon right; the rest
From Man or Angel the great Architect
Did wisely to conceal, and not divulge
His secrets to be scanned by them who ought
Rather admire; or, if they list to try
Conjecture, he his fabrick of the Heavens
Hath left to their disputes, perhaps to move 77
His laughter at their quaint opinions wide
Hereafter; when they come to model Heaven
And calculate the stars, how they will wield
The mighty frame; how build, unbuild, contrive
To save appearances; how gird the sphere
With centrick and eccentrick scribbled o'er,
Cycle and epicycle, orb in orb:
Already by thy reasoning this I guess,
Who art to lead thy offspring, and supposest 86
That bodies bright and greater should not serve
The less not bright, nor Heaven such journeys run,
Earth sitting still, when she alone receives
The benefit: Consider first, that great
Or bright infers not excellence: the Earth
Though, in comparison of Heaven, so small,
Nor glistening, may of solid good contain
More plenty than the sun that barren shines; 94

Whose virtue on itself works no effect, 95
But in the fruitful Earth; there first received,
His beams, unactive else, their vigour find.
Yet not to Earth are those bright luminaries
Officious; but to thee, Earth's habitant.
And for the Heaven's wide circuit, let it speak
The Maker's high magnificence, who built
So spacious, and his line stretched out so far;
That Man may know he dwells not in his own; 103
An edifice too large for him to fill,
Lodged in a small partition; and the rest
Ordained for uses to his Lord best known.
The swiftness of those circles átribute,
Though numberless, to his Omnipotence,
That to corporeal substances could add
Speed almost spiritual: Me thou think'st not slow,
Who since the morning-hour set out from Heaven
Where God resides, and ere mid-day arrived 112
In Eden: distance inexpressible
By numbers that have name. But this I urge,
Admitting motion in the Heavens, to show
Invalid that which thee to doubt it moved;
Not that I so affirm, though so it seem
To thee who hast thy dwelling here on Earth.
God, to remove his ways from human sense,
Placed Heaven from Earth so far, that earthly sight, 120

If it presume, might err in things too high, 121
And no advantage gain. What if the sun
Be center to the world; and other stars,
By his attractive virtue and their own
Incited, dance about him various rounds?
Their wandering course now high, now low, then hid,
Progressive, retrograde, or standing still,
In six thou seest; and what if seventh to these
The planet earth, so stedfast though she seem, 129
Insensibly three different motions move?
Which else to several spheres thou must ascribe,
Moved contrary with thwart obliquities;
Or save the sun his labour, and that swift
Nocturnal and diurnal rhomb supposed,
Invisible else above all stars, the wheel
Of day and night; which needs not thy belief,
If earth, industrious of herself, fetch day
Travelling east, and with her part averse 138
From the sun's beam meet night, her other part
Still luminous by his ray. What if that light,
Sent from her through the wide transpicious air,
To the terrestrial moon be as a star,
Enlightening her by day, as she by night
This earth? reciprocal, if land be there,
Fields and inhabitants: Her spots thou seest
As clouds, and clouds may rain, and rain produce 146

Fruits in her softened soil for some to eat 147
Allotted there; and other suns perhaps,
With their attendant moons, thou wilt descry,
Communicating male and female light;
Which two great sexes animate the world,
Stored in each orb perhaps with some that live.
For such vast room in Nature unpossessed
By living soul, desert and desolate,
Only to shine, yet scarce to contribute 155
Each orb a glimpse of light, conveyed so far
Down to this habitable, which returns
Light back to them, is obvious to dispute.
But whether thus these things, or whether not;
Whether the sun, predominant in Heaven,
Rise on the earth; or earth rise on the sun;
He from the east his flaming road begin;
Or she from west her silent course advance,
With inoffensive pace that spinning sleeps 164
On her soft axle, while she paces even,
And bears thee soft with smooth air along;
Sollicit not thy thoughts with matters hid;
Leave them to God above; him serve, and fear!
Of other creatures, as him pleases best,
Wherever placed, let him dispose; joy thou
In what he gives to thee, this Paradise
And thy fair Eve; Heaven is for thee too high 172

To know what passes there ; be lowly wise : 173
Think only what concerns thee, and thy being ;
Dream not of other worlds, what creatures there
Live, in what state, condition, or degree ;
Contented that thus far hath been revealed
Not of Earth only, but of highest Heaven.

To whom thus Adam, cleared of doubt, replied.
How fully hast thou satisfied me, pure
Intelligence of Heaven, Angel serene ! 181
And, freed from intricacies, taught to live
The easiest way ; nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious cares,
And not molest us ; unless we ourselves
Seek them with wandering thoughts, and notions vain.
But apt the mind or fancy is to rove
Unchecked, and of her roving is no end ;
Till warned, or by experience taught, she learn, 190
That, not to know at large of things remote
From use, obscure and subtle ; but, to know
That which before us lies in daily life,
Is the prime wisdom : What is more, is fume,
Or emptiness, or fond impertinence :
And renders us, in things that most concern,
Unpractised, unprepared, and still to seek.
Therefore from this high pitch let us descend 198

A lower flight, and speak of things at hand 199
Useful; whence, haply, mention may arise
Of something not unseasonable to ask,
By sufferance, and thy wonted favour, deigned.
Thee I have heard relating what was done
Ere my remembrance: now, hear me relate
My story, which perhaps thou hast not heard;
And day is not yet spent; till then thou seest
How subtly to detain thee I devise; 207
Inviting thee to hear while I relate;
Fond! were it not in hope of thy reply:
For, while I sit with thee, I seem in Heaven;
And sweeter thy discourse is to my ear
Than fruits of palm-tree pleasantest to thirst
And hunger both, from labour, at the hour
Of sweet repast; they satiate, and soon fill,
Though pleasant; but thy words, with grace divine
Imbued, bring to their sweetness no satiety. 216

To whom thus Raphael answered heavenly meek.
Nor are thy lips ungraceful, Sire of men,
Nor tongue ineloquent; for God on thee
Abundantly his gifts hath also poured
Inward and outward both, his image fair:
Speaking, or mute, all comeliness and grace
Attends thee; and each word, each motion, forms;
Nor less think we in Heaven of thee on Earth 224

Than of our fellow-servant, and inquire 225
Gladly into the ways of God with Man :
For God, we see, hath honoured thee, and set
On Man his equal love : Say therefore on ;
For I that day was absent, as befel,
Bound on a voyage uncouth and obscure,
Far on excursion toward the gates of Hell ;
Squared in full legion (such command we had)
To see that none thence issued forth a spy, 233
Or enemy, while God was in his work ;
Lest he incensed, at such eruption bold,
Destruction with creation might have mixed.
Not that they durst without his leave attempt ;
But us he sends upon high behests
For state, as Sovran King ; and to inure
Our prompt obedience. Fast we found, fast shut,
The dismal gates, and barricadoed strong ;
But long ere our approaching heard within 242
Noise, other than the sound of dance or song,
Torment, and loud lament, and furious rage.
Glad we returned up to the coasts of light
Ere sabbath-evening : so we had in charge.
But thy relation now ; for I attend,
Pleased with thy words no less than thou with mine.
So spake the Godlike Power, and thus our Sire.
For Man to tell how human life begun 250

Is hard; for who himself beginning knew? 251
Desire with thee still longer to converse
Induced me. As new waked from soundest sleep,
Soft on the flowery herb I found me laid,
In balmy sweat; which with his beams the sun
Soon dried, and on the reeking moisture fed.
Straight toward Heaven my wondering eyes I turned,
And gazed a while the ample sky; till, raised
By quick instinctive motion, up I sprung, 259
As thitherward endeavouring, and upright
Stood on my feet: about me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murmuring streams; by these,
Creatures that lived and moved, and walked, or flew;
Birds on the branches warbling; all things smiled;
With fragrance and with joy my heart o'erflowed.
Myself I then perused, and limb by limb
Surveyed, and sometimes went, and sometimes ran 268
With supple joints, as lively vigour led:
But who I was, or where, or from what cause,
Knew not; to speak I tried, and forthwith spake;
My tongue obeyed, and readily could name
Whate'er I saw. Thou Sun, said I, fair light,
And thou enlightened Earth, so fresh and gay,
Ye Hills, and Dales, ye Rivers, Woods, and Plains,
And ye that live and move, fair Creatures, tell, 276

Tell, if ye saw, how I came thus, how here? 277
Not of myself;—by some great Maker then,
In goodness and in power pre-eminent:
Tell me, how may I know him, how adore,
From whom I have that thus I move and live,
And feel that I am happier than I know.—
While thus I called, and strayed I knew not whither,
From where I first drew air, and first beheld
This happy light; when, answer none returned, 285
On a green shady bank, profuse of flowers,
Pensive I sat me down: There gentle sleep
First found me, and with soft oppression seized
My droused sense, untroubled, though I thought
I then was passing to my former state
Insensible, and forthwith to dissolve:
When suddenly stood at my head a dream,
Whose inward apparition gently moved
My fancy to believe I yet had being, 294
And lived: One came, methought, of shape divine,
And said, “Thy mansion wants thee, Adam; rise,
First Man, of men innumerable ordained
First Father! called by thee, I come thy guide
To the garden of bliss, thy seat prepared.”
So saying, by the hand he took me raised,
And over fields and waters, as in air
Smooth-sliding without step, last led me up 302

A woody mountain ; whose high top was plain, 303
A circuit wide, enclosed, with goodliest trees
Planted, with walks, and bowers ; that what I saw
Of Earth before scarce pleasant seemed. Each tree,
Loaden with fairest fruit that hung to the eye
Tempting, stirred in me sudden appetite
To pluck and eat ; whereat I waked, and found
Before mine eyes all real, as the dream
Had lively shadowed : Here had new begun 311
My wandering, had not he, who was my guide
Up hither, from among the trees appeared,
Presence Divine. Rejoicing, but with awe,
In adoration at his feet I fell
Submiss : he reared me, and “ Whom thou sought'st I am.”
Said mildly, “ Author of all this thou seest
Above, or round about thee, or beneath.
This Paradise I give thee, count it thine
To till and keep, and of the fruit to eat : 320
Of every tree that in the garden grows
Eat freely with glad heart ; fear here no dearth :
But of the tree whose operation brings
Knowledge of good and ill, which I have set
The pledge of thy obedience and thy faith,
Amid the garden by the tree of life,
Remember what I warn thee, shun to taste,
And shun the bitter consequence : for know, 328

The day thou eat'st thereof, my sole command 329
Transgressed, inevitably thou shalt die,
From that day mortal; and this happy state
Shalt lose, expelled from hence into a world
Of woe and sorrow." Sternly he pronounced
The rigid interdiction, which resounds
Yet dreadful in mine ear, though in my choice
Not to incur; but soon his clear aspect
Returned, and gracious purpose thus renewed. 337
" Not only these fair bounds, but all the Earth
To thee and to thy race I give; as lords
Possess it, and all things that therein live,
Or live in sea, or air; beast, fish, and fowl.
In sign whereof, each bird and beast behold
After their kinds; I bring them to receive
From thee their names, and pay thee fealty
With low subjection; understand the same
Of fish within their watery residence, 346
Not hither summoned, since they cannot change
Their element, to draw the thinner air."
As thus he spake, each bird and beast behold
Approaching two and two; these cowering low
With blandishment; each bird stooped on his wing.
I named them, as they passed, and understood
Their nature, with such knowledge God endued
My sudden apprehension: But in these 354

I found not what methought I wanted still ; 355
And to the heavenly Vision thus presumed.

O, by what name, for thou above all these,
Above mankind, or aught than mankind higher,
Surpassest far my naming ; how may I
Adore thee, Author of this universe,
And all this good to man ? for whose well being
So amply, and with hands so liberal,
Thou hast provided all things : But with me 363
I see not who partakes. In solitude
What happiness, who can enjoy alone,
Or, all enjoying, what contentment find ?
Thus I presumptuous ; and the Vision bright,
As with a smile more brightened, thus replied.

What call'st thou solitude ? Is not the Earth
With various living creatures, and the air
Replenished, and all these at thy command
To come and play before thee ? Know'st thou not 372
Their language and their ways ? They also know,
And reason not contemptibly : With these
Find pastime, and bear rule ; thy realm is large.
So spake the Universal Lord, and seemed
So ordering : I, with leave of speech implored,
And humble deprecation, thus replied.

Let not my words offend thee, Heavenly Power ;
My Maker, be propitious while I speak. 380

Hast thou not made me here thy substitute, 381
And these inferiour far beneath me set?
Among unequals what society
Can sort, what harmony, or true delight?
Which must be mutual, in proportion due
Given and received; but, in disparity
The one intense, the other still remiss,
Cannot well suit with either, but soon prove
Tedious alike: Of fellowship I speak 389
Such as I seek, fit to participate
All rational delight: wherein the brute
Cannot be human consort: They rejoice
Each with their kind, lion with lioness;
So fitly them in pairs thou hast combined:
Much less can bird with beast, or fish with fowl
So well converse, nor with the ox the ape;
Worse then can man with beast, and least of all.

Whereto the Almighty answered, not displeased. 398
A nice and subtle happiness, I see,
Thou to thyself proposest, in the choice
Of thy associates, Adam! and wilt taste
No pleasure, though in pleasure, solitary.
What think'st thou then of me, and this my state?
Seem I to thee sufficiently possessed
Of happiness, or not? who am alone
From all eternity; for none I know 406

Second to me or like, equal much less. 407

How have I then with whom to hold converse,
Save with the creatures which I made, and those
To me inferiour, infinite descents
Beneath what other creatures are to thee?

He ceased; I lowly answered. To attain
The highth and depth of thy eternal ways
All human thoughts come short, Supreme of things!
Thou in thyself art perfect, and in thee 415
Is no deficiencie found: Not so is Man,
But in degree; the cause of his desire
By conversation with his like to help
Or solace his defects. No need that thou
Shouldst propagate, already Infinite;
And through all numbers absolute, though One:
But Man by number is to manifest
His single imperfection, and beget
Like of his like, his image multiplied, 424
In unity defective; which requires
Collateral love, and dearest amity.
Thou in thy secresy although alone,
Best with thyself accompanied, seek'st not
Social communication: yet, so pleased,
Canst raise thy creature to what highth thou wilt
Of union or communion, deified:
I, by conversing, cannot these erect 432

From prone; nor in their ways complacence find. 433
Thus I emboldened spake, and freedom used
Permissive, and acceptance found; which gained
This answer from the gracious Voice Divine.

Thus far to try thee, Adam, I was pleased;
And find thee knowing, not of beasts alone,
Which thou hast rightly named, but of thyself;
Expressing well the spirit within thee free,
My image, not imparted to the brute; 441
Whose fellowship therefore unmeet for thee
Good reason was thou freely shouldst dislike;
And be so minded still: I, ere thou spak'st,
Knew it not good for Man to be alone;
And no such company as then thou saw'st
Intended thee; for trial only brought,
To see how thou could'st judge of fit and meet:
What next I bring shall please thee, be assured,
Thy likeness, thy fit help, thy other self, 450
Thy wish exactly to thy heart's desire.

He ended, or I heard no more; for now
My earthly by his heavenly overpowered,
Which it had long stood under, strained to the highth
In that celestial colloquy sublime,
As with an object that excels the sense
Dazzled and spent, sunk down; and sought repair
Of sleep, which instantly fell on me, called 458

By Nature as in aid, and closed mine eyes. 459
Mine eyes he closed, but open left the cell
Of fancy, my internal sight; by which,
Abstract as in a trance, methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood:
Who stooping opened my left side, and took
From thence a rib, with cordial spirits warm,
And life-blood streaming fresh; wide was the wound, 467
But suddenly with flesh filled up and healed:
The rib he formed and fashioned with his hands;
Under his forming hands a creature grew,
Man-like, but different sex; so lovely fair,
That what seemed fair in all the world, seemed now
Mean, or summed up, in her contained
And in her looks; which from that time infused
Sweetness into my heart, unfelt before,
And into all things from her air inspired 476
The spirit of love and amorous delight.
She disappeared, and left me dark; I waked
To find her, or for ever to deplore
Her loss, and other pleasures all abjure:
When out of hope, behold her, not far off,
Such as I saw her in my dream, adorned
With what all earth or Heaven could bestow
To make her amiable: On she came 484

Led by her heavenly Maker, though unseen, 485
And guided by his voice ; nor uninformed
Of nuptial sanctity, and marriage rites :
Grace was in all her steps, Heaven in her eye,
In every gesture dignity and love.
I, overjoyed, could not forbear aloud.

This turn hath made amends ; thou hast fulfilled
Thy words, Creator bounteous and benign,
Giver of all things fair ! but fairest this 493
Of all thy gifts ! nor enviest. I now see
Bone of my bone, flesh of my flesh, myself
Before me : Woman is her name ; of Man
Extracted : for this cause he shall forego
Father and mother, and to his wife adhere ;
And they shall be one flesh, one heart, one soul.

She heard me thus ; and though divinely brought,
Yet innocence, and virgin modesty,
Her virtue, and the conscience of her worth, 502
That would be wooed, and not unsought be won,
Not obvious, not obtrusive, but, retired,
The more desirable ; or, to say all,
Nature herself, though pure of sinful thought,
Wrought in her so, that, seeing me, she turned :
I followed her ; she what was honour knew,
And with obsequious majesty approved
My pleaded reason. To the nuptial bower 510

I led her blushing like the morn: All Heaven, 511
And happy constellations, on that hour
Shed their selectest influence; the Earth
Gave sign of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs
Whispered it to the woods, and from their wings
Flung rose, flung odours from the spicy shrub,
Disporting, till the amorous bird of night
Sung spousal, and bid haste the evening-star 519
On his hill top, to light the bridal lamp.
Thus have I told thee all my state, and brought
My story to the sum of earthly bliss,
Which I enjoy; and must confess to find
In all things else delight indeed, but such
As, used or not, works in the mind no change,
Nor vehement desire; these delicacies
I mean of taste, sight, smell, herbs, fruits, and flowers,
Walks, and the melody of birds: but here 528
Far otherwise, transported I behold,
Transported touch; here passion first I felt,
Commotion strange! in all enjoyments else
Superiour and unmoved; here only weak
Against the charm of Beauty's powerful glance.
Or Nature failed in me, and left some part
Not proof enough such object to sustain;
Or, from my side subducting, took perhaps 536

More than enough ; at least on her bestowed 537
Too much of ornament, in outward show
Elaborate, of inward less exact.

For well I understand in the prime end
Of Nature her the inferiour, in the mind
And inward faculties, which most excel ;
In outward also her resembling less
His image who made both, and less expressing
The character of that dominion given 545

O'er other creatures : Yet when I approach
Her loveliness, so absolute she seems
And in herself complete, so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best :
All higher knowledge in her presence falls
Degraded ; Wisdom in discourse with her
Loses discountenanced, and like Folly shows ;
Authority and Reason on her wait, 554
As one intended first, not after made
Occasionally ; and, to consummate all,
Greatness of mind and Nobleness their seat
Build in her loveliest, and create an awe
About her, as a guard angelick placed.

To whom the Angel with contracted brow.
Accuse not Nature, she hath done her part ;
Do thou but thine ; and be not diffident 562

Of Wisdom; she deserts thee not, if thou 563
Dismiss not her, when most thou need'st her nigh,
By attributing overmuch to things
Less excellent, as thou thyself perceiv'st.
For, what admir'st thou, what transports thee so,
An outside? fair, no doubt, and worthy well
Thy cherishing, thy honouring, and thy love;
Not thy subjection: Weigh with her thyself;
Then value: Oft-times nothing profits more 571
Than self-esteem, grounded on just and right
Well managed; of that skill the more thou know'st,
The more she will acknowledge thee her head,
And to realities yield all her shows:
Made so adorn for thy delight the more,
So awful, that with honour thou may'st love
Thy mate, who sees when thou art seen least wise.
But if the sense of touch, whereby mankind
Is propagated, seem such dear delight 580
Beyond all other; think the same vouchsafed
To cattle and each beast; which would not be
To them made common and divulged, if aught
Therein enjoyed were worthy to subdue
The soul of man, or passion in him move.
What higher in her society thou find'st
Attractive, human, rational, love still;
In loving thou dost well, in passion not, 588

Wherein true love consists not : Love refines 589
The thoughts, and heart enlarges ; hath his seat
In reason, and is judicious ; is the scale
By which to heavenly love thou may'st ascend,
Not sunk in carnal pleasure ; for which cause,
Among the beasts no mate for thee was found.

To whom thus, half abashed, Adam replied.
Neither her outside formed so fair, nor aught
In procreation common to all kinds, 597
(Though higher of the genial bed by far,
And with mysterious reverence I deem,)
So much delights me, as those graceful acts,
Those thousand decencies, that daily flow
From all her words and actions mixed with love
And sweet compliance, which declare unfeigned
Union of mind, or in us both one soul ;
Harmony to behold in wedded pair
More grateful than harmonious sound to the ear. 606
Yet these subject not ; I to thee disclose
What inward thence I feel, not therefore foiled,
Who meet with various objects, from the sense
Variously representing ; yet, still free,
Approve the best, and follow what I approve.
To love, thou blam'st me not ; for Love, thou say'st,
Leads up to Heaven, is both the way and guide ;
Bear with me then, if lawful what I ask : 614

Love not the heavenly Spirits, and how their love 615
Express they? by looks only? or do they mix
Irradiance, virtual or immediate touch?

To whom the Angel, with a smile that glowed
Celestial rosy red, Love's proper hue,
Answered. Let it suffice thee that thou know'st
Us happy, and without love no happiness.
Whatever pure thou in the body enjoy'st,
(And pure thou wert created,) we enjoy 623
In eminence; and obstacle find none
Of membrane, joint, or limb, exclusive bars;
Easier than air with air, if Spirits embrace,
Total they mix, union of pure with pure
Desiring, nor restrained conveyance need,
As flesh to mix with flesh, or soul with soul.
But I can now no more; the parting sun
Beyond the Earth's green cape and verdant Isles
Hesperian sets, my signal to depart. 632
Be strong, live happy, and love! But, first of all,
Him, whom to love is to obey, and keep
His great command; take heed lest passion sway
Thy judgement to do aught, which else free will
Would not admit: thine, and of all thy sons,
The weal or woe in thee is placed; beware!
I in thy persevering shall rejoice,
And all the Blest: Stand fast; to stand or fall 640

Free in thine own arbitrement it lies. 641

Perfect within, no outward aid require ;

And all temptation to transgress repel.

So saying, he arose ; whom Adam thus

Followed with benediction. Since to part,

Go, heavenly guest, ethereal Messenger,

Sent from whose sovran goodness I adore ! 647

Gentle to me and affable hath been

Thy condescension, and shall be honoured ever

With grateful memory : Thou to mankind

Be good and friendly still, and oft return !

So parted they ; the Angel up to Heaven

From the thick shade, and Adam to his bower. 653

PARADISE LOST.

BOOK IX.

THE ARGUMENT.

SATAN, having compassed the Earth, with meditated guile returns, as a mist, by night into Paradise; enters into the Serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alleging the danger, lest that enemy, of whom they were forewarned, should attempt her found alone: Eve, loth to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: The Serpent finds her alone; his subtle approach, first gazing, then speaking; with much flattery extolling Eve above all other creatures. Eve, wondering to hear the Serpent speak, asks how he attained to human speech, and such understanding, not till now; the Serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden: The Serpent, now grown bolder, with many wiles and arguments, induces her at length to eat; she, pleased with the taste, deliberates a while whether to impart thereof to Adam or not; at last brings him of the fruit; relates what persuaded her to eat thereof: Adam, at first amazed, but perceiving her lost, resolves, through vehemence of love, to perish with her: and, extenuating the trespass, eats also of the fruit: The effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

PARADISE LOST.

BOOK IX.

No more of talk where God or Angel guest
With Man, as with his friend, familiar used,
To sit indulgent, and with him partake
Rural repast; permitting him the while
Venial discourse unblamed. I now must change
Those notes to tragick; foul distrust, and breach
Disloyal on the part of Man, revolt,
And disobedience: on the part of Heaven 8
Now alienated, distance and distaste,
Anger and just rebuke, and judgement given,
That brought into this world a world of woe,
Sin and her shadow Death, and Misery
Death's harbinger: Sad task! yet argument
Not less but more heroick than the wrath
Of stern Achilles on his foe pursued
Thrice fugitive about Troy wall; or rage 16

Of Turnus for Lavinia disespoused ; 17
Or Neptune's ire, or Juno's, that so long
Perplexed the Greek, and Cytherea's son ;
If answerable style I can obtain
Of my celestial patroness, who deigns
Her nightly visitation unimplored,
And dictates to me slumbering ; or inspires
Easy my unpremeditated verse :
Since first this subject for heroick song 25
Pleased me long choosing, and beginning late ;
Not sedulous by nature to indite
Wars, hitherto the only argument
Heroick deemed ; chief mastery to dissect
With long and tedious havock fabled knights
In battles feigned ; the better fortitude
Of patience and heroick martyrdom
Unsung ; or to describe races and games,
Or tilting furniture, imblazoned shields, 34
Impresses quaint, caparisons and steeds,
Bases and tinsel trappings, gorgeous knights
At joust and tournament ; then marshalled feast
Served up in hall with sewers and seneshals ;
The skill of artifice or office mean,
Not that which justly gives heroick name
To person, or to poem. Me, of these
Nor skilled nor studious, higher argument 42

Remains ; sufficient of itself to raise 43
That name, unless an age too late, or cold
Climate, or years, damp my intended wing
Depressed ; and much they may, if all be mine,
Not hers, who brings it nightly to my ear.

The sun was sunk, and after him the star
Of Hesperus, whose office is to bring
Twilight upon the earth, short arbiter
'Twixt day and night, and now from end to end 51
Night's hemisphere had veiled the horizon round :
When Satan, who late fled before the threats
Of Gabriel out of Eden, now improved
In meditated fraud and malice, bent
On Man's destruction, maugre what might hap
Of heavier on himself, fearless returned.
By night he fled, and at midnight returned
From compassing the earth ; cautious of day,
Since Uriel, regent of the sun descried 60
His entrance, and forewarned the Cherubim
That kept their watch ; thence full of anguish driven,
The space of seven continued nights he rode
With darkness ; thrice the equinoctial line
He circled ; four times crossed the car of night
From pole to pole, traversing each colure ;
On the eighth returned ; and, on the coast averse
From entrance or Cherubick watch, by stealth 68

Found unsuspected way. There was a place, 69
Now not, though sin, not time, first wrought the change,
Where Tigris, at the foot of Paradise,
Into a gulf shot under ground, till part
Rose up a fountain by the tree of life :
In with the river sunk, and with it rose
Satan, involved in rising mist ; then sought
Where to lie hid ; sea he had searched, and land,
From Eden over Pontus and the pool 77
Mæotis, up beyond the river Ob ;
Downward as far antarctick ; and in length,
West from Orontes to the ocean barred
At Darien ; thence to the land where flows
Ganges and Indus : Thus the orb he roamed
With narrow search ; and with inspection deep
Considered every creature, which of all
Most opportune might serve his wiles ; and found
The Serpent subtlest beast of all the field. 86
Him after long debate, irresolute
Of thoughts revolved, his final sentence chose
Fit vessel, fittest imp of fraud, in whom
To enter, and his dark suggestions hide
From sharpest sight : for, in the wily snake
Whatever sleights, none would suspicious mark,
As from his wit and native subtlety
Proceeding ; which, in other beasts observed, 94

Doubt might beget of diabolick power 95

Active within, beyond the sense of brute.

Thus he resolved, but first from inward grief

His bursting passion into plaints thus poured.

O Earth, how like to Heaven, if not preferred

More justly, seat worthier of Gods, as built

With second thoughts, reforming what was old!

For what God, after better, worse would build?

Terrestrial Heaven, danced round by other Heavens 103

That shine, yet bear their bright officious lamps,

Light above light, for thee alone, as seems,

In thee concentrating all their precious beams

Of sacred influence! As God in Heaven

Is center, yet extends to all; so thou,

Centring, receiv'st from all those orbs: in thee,

Not in themselves, all their known virtue appears

Productive in herb, plant, and nobler birth

Of creatures animate with gradual life 112

Of growth, sense, reason, all summed up in Man.

With what delight could I have walked thee round,

If I could joy in aught, sweet interchange

Of hill, and valley, rivers, woods, and plains,

Now land, now sea and shores with forest crowned,

Rocks, dens, and caves! But I in none of these

Find place or refuge; and the more I see

Pleasures about me, so much more I feel 120

Torment within me, as from the hateful siege 121
Of contraries : all good to me becomes
Bane, and in Heaven much worse would be my state.
But neither here seek I, no nor in Heaven
To dwell, unless by mastering Heaven's Supreme ;
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound :
For only in destroying I find ease 129
To my relentless thoughts ; and, him destroyed,
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him linked in weal or woe ;
In woe then ; that destruction wide may range :
To me shall be the glory sole among
The infernal Powers, in one day to have marred
What he, Almighty styled, six nights and days
Continued making ; and who knows how long 138
Before had been contriving ? though perhaps
Not longer than since I, in one night, freed
From servitude inglorious well nigh half
The angelic name, and thinner left the throng
Of his adorers : He, to be avenged,
And to repair his numbers thus impaired,
Whether such virtue spent of old now failed
More Angels to create, if they at least 146

Are his created, or to spite us more, 147
Determined to advance into our room
A creature formed of earth, and him endow,
Exalted from so base original,
With heavenly spoils, our spoils: What he decreed,
He effected; Man he made, and for him built
Magnificent this world, and earth his seat,
Him lord pronounced; and, O indignity!
Subjected to his service angel-wings, 155
And flaming ministers to watch and tend
Their earthly charge: Of these the vigilance
I dread; and, to elude, thus wrapt in mist
Of midnight vapour glide obscure, and pry
In every bush and brake, where hap may find
The serpent sleeping; in whose mazy folds
To hide me, and the dark intent I bring.
O foul descent! that I, who erst contended
With Gods to sit the highest, am now constrained 164
Into a beast; and, mixed with bestial slime,
This essence to incarnate and imbrute,
That to the highth of Deity aspired!
But what will not ambition and revenge
Descend to? Who aspires, must down as low
As high he soared; obnoxious, first or last,
To basest things. Revenge, at first though sweet,
Bitter ere long, back on itself recoils: 172

Let it; I reckon not, so it light well aimed, 173
Since higher I fall short, on him who next
Provokes my envy, this new favourite
Of Heaven, this man of clay, son of despite,
Whom, us the more to spite, his Maker raised
From dust: Spite then with spite is best repaid.

So saying, through each thicket dank or dry,
Like a black mist low-creeping, he held on
His midnight-search, where soonest he might find 181
The serpent; him fast-sleeping soon he found
In labyrinth of many a round self-rolled,
His head the midst, well stored with subtile wiles:
Not yet in horrid shade or dismal den,
Nor nocent yet; but, on the grassy herb,
Fearless unfeared he slept: in at his mouth
The Devil entered; and his brutal sense,
In heart or head, possessing, soon inspired
With act intelligential; but his sleep 190
Disturbed not, waiting close the approach of morn.
Now, when as sacred light began to dawn
In Eden on the humid flowers, that breathed
Their morning incense, when all things, that breathe,
From the Earth's great altar send up silent praise
To the Creator, and his nostrils fill
With grateful smell, forth came the human pair,
And joined their vocal worship to the quire 198

Of creatures wanting voice ; that done, partake 199
The season, prime for sweetest scents and airs :
Then commune, how that day they best may ply
Their growing work : for much their work outgrew
The hands' dispatch of two gardening so wide,
And Eve first to her husband thus began.

Adam, well may we labour still to dress
This garden, still to tend plant, herb, and flower,
Our pleasant task enjoined ; but, till more hands 207
Aid us, the work under our labour grows,
Luxurious by restraint ; what we by day
Lop overgrown, or prune, or prop, or bind,
One night or two with wanton growth derides
Tending to wild. Thou therefore now advise,
Or bear what to my mind first thoughts present :
Let us divide our labours ; thou, where choice
Leads thee, or where most needs, whether to wind
The woodbine round this arbour, or direct 216
The clasping ivy where to climb ; while I,
In yonder spring of roses intermixed
With myrtle, find what to redress till noon :
For, while so near each other thus all day
Our task we choose, what wonder if so near
Looks intervene and smiles, or object new
Casual discourse draw on ; which intermits
Our day's work, brought to little, though begun 224

Early, and the hour of supper comes unearned? 225

To whom mild answer Adam thus returned.

Sole Eve, associate sole, to me beyond

Compare above all living creatures dear!

Well hast thou motioned, well thy thoughts employed,

How we might best fulfil the work which here

God hath assigned us; nor of me shalt pass

Unpraised: for nothing lovelier can be found

In woman, than to study household good, 233

And good works in her husband to promote.

Yet not so strictly hath our Lord imposed

Labour, as to debar us when we need

Refreshment, whether food, or talk between,

Food of the mind, or this sweet intercourse

Of looks and smiles; for smiles from reason flow,

To brute denied, and are of love the food;

Love, not the lowest end of human life.

For not to irksome toil, but to delight, 242

He made us, and delight to reason joined.

These paths and bowers doubt not but our joint hands

Will keep from wilderness with ease, as wide

As we need walk, till younger hands ere long

Assist us: But, if much converse perhaps

Thee satiate, to short absence I could yield:

For solitude sometimes is best society,

And short retirement urges sweet return. 250

But other doubt possesses me, lest harm 251
Befall thee severed from me ; for thou know'st
What hath been warned us, what malicious foe
Envyng our happiness, and of his own
Despairing, seeks to work us woe and shame
By sly assault ; and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
His wish and best advantage, us asunder ;
Hopeless to circumvent us joined, where each 259
To other speedy aid might lend at need :
Whether his first design be to withdraw
Our feälty from God, or to disturb
Conjugal love, than which perhaps no bliss
Enjoyed by us excites his envy more ;
Or this, or worse, leave not the faithful side
That gave thee being, still shades thee, and protects.
The wife, where danger or dishonour lurks,
Safest and seemliest by her husband stays, 268
Who guards her, or with her the worst endures.

To whom the virgin majesty of Eve,
As one who loves, and some unkindness meets,
With sweet austere composure thus replied.

Offspring of Heaven and Earth, and all Earth's Lord !
That such an enemy we have, who seeks
Our ruin, both by thee informed I learn,
And from the parting Angel over-heard, 276

As in a shady nook I stood behind, 277
Just then returned at shut of evening flowers.
But, that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe
May tempt it, I expected not to hear.
His violence thou fear'st not, being such
As we, not capable of death or pain,
Can either not receive, or can repel.
His fraud is then thy fear; which plain infers 285
Thy equal fear, that my firm faith and love
Can by his fraud be shaken or seduced;
Thoughts, which how found they harbour in thy breast,
Adam, mis-thought of her to thee so dear?
To whom with healing words Adam replied.
Daughter of God and Man, immortal Eve!
For such thou art; from sin and blame entire:
Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid 294
The attempt itself, intended by our foe.
For he who tempts, though in vain, at least asperses
The tempted with dishonour foul; supposed
Not incorruptible of faith, not proof
Against temptation: Thou thyself with scorn
And anger wouldst resent the offered wrong,
Though ineffectual found: misdeem not then,
If such affront I labour to avert 302

From thee alone, which on us both at once 303
The enemy, though bold, will hardly dare ;
Or daring, first on me the assault shall light.
Nor thou his malice and false guile contemn ;
Subtle he needs must be, who could seduce
Angels ; nor think superfluous others aid.
I, from the influence of thy looks, receive
Access in every virtue ; in thy sight
More wise, more watchful, stronger, if need were 311
Of outward strength ; while shame, thou looking on,
Shame to be overcome or over-reached,
Would utmost vigour raise, and raised unite.
Why shouldst not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy virtue tried ?

So spake domestick Adam in his care
And matrimonial love ; but Eve, who thought
Less attributed to her faith sincere, 320
Thus her reply with accent sweet renewed.

If this be our condition, thus to dwell
In narrow circuit straitened by a foe,
Subtle or violent, we not endued
Single with like defence, wherever met ;
How are we happy, still in fear of harm ?
But harm precedes not sin : only our foe,
Tempting, affronts us with his foul esteem 328

Of our integrity : his foul esteem 329
Sticks no dishonour on our front, but turns
Foul on himself; then wherefore shunned or feared
By us? who rather double honour gain
From his surmise proved false; find peace within,
Favour from Heaven, our witness, from the event.
And what is faith, love, virtue, unassayed
Alone, without exterior help sustained?
Let us not then suspect our happy state 337
Left so imperfect by the Maker wise,
As not secure to single or combined.
Frail is our happiness, if this be so,
And Eden were no Eden, thus exposed.

To whom thus Adam fervently replied.
O Woman, best are all things as the will
Of God ordained them: His creating hand
Nothing imperfect or deficient left
Of all that he created, much less Man, 346
Or aught that might his happy state secure,
Secure from outward force; within himself
The danger lies, yet lies within his power:
Against his will he can receive no harm.
But God left free the will; for what obeys
Reason, is free; and Reason he made right,
But bid her well be ware, and still erect;
Lest, by some fair-appearing good surprised, 354

She dictate false; and mis-inform the will 355
To do what God expressly hath forbid.
Not then mistrust, but tender love, enjoins,
That I should mind thee oft; and mind thou me.
Firm we subsist, yet possible to swerve;
Since Reason not impossibly may meet
Some specious object by the foe suborned,
And fall into deception unaware,
Not keeping strictest watch, as she was warned. 363
Seek not temptation then, which to avoid
Were better, and most likely if from me
Thou sever not: trial will come unsought.
Wouldst thou approve thy constancy, approve
First thy obedience; the other who can know,
Not seeing thee attempted, who attest?
But, if thou think, trial unsought may find
Us both securer than thus warned thou seem'st,
Go; for thy stay, not free, absents thee more; 372
Go in thy native innocence, rely
On what thou hast of virtue; summon all!
For God towards thee hath done his part, do thine.

So spake the patriarch of mankind; but Eve
Persisted; yet submiss, though last, replied.

With thy permission then, and thus forewarned
Chiefly by what thy own last reasoning words
Touched only; that our trial, when least sought, 380

May find us both perhaps far less prepared, 381
The willinger I go, nor much expect
A foe so proud will first the weaker seek ;
So bent, the more shall shame him his repulse.

Thus saying, from her husband's hand her hand
Soft she withdrew ; and, like a Wood-Nymph light,
Oread or Dryad, or of Delia's train,
Betook her to the groves ; but Delia's self
In gait surpassed, and Goddess-like deport, 389
Though not as she with bow and quiver armed,
But with such gardening tools as Art yet rude,
Guiltless of fire, had formed, or Angels brought.
To Pales, or Pomona, thus adorned,
Likest she seemed, Pomona when she fled
Vertumnus, or to Ceres in her prime,
Yet virgin of Proserpina from Jove.
Her long with ardent look his eye pursued
Delighted, but desiring more her stay. 398
Oft he to her his charge of quick return
Repeated ; she to him as oft engaged
To be returned by noon amid the bower,
And all things in best order to invite
Noontide repast, or afternoon's repose.
O much deceived, much failing, hapless Eve,
Of thy presumed return ! event perverse !
Thou never from that hour in Paradise 406

Found'st either sweet repast, or sound repose ; 407
Such ambush, hid among sweet flowers and shades,
Waited with hellish rancour imminent
To intercept thy way, or send thee back
Despoiled of innocence, of faith, of bliss !
For now, and since first break of dawn, the Fiend,
Mere serpent in appearance, forth was come ;
And on his quest, where likeliest he might find
The only two of mankind, but in them 415
The whole included race, his purposed prey.
In bower and field he sought, where any tuft
Of grove or garden-plot more pleasant lay,
Their tendance, or plantation for delight ;
By fountain or by shady rivulet
He sought them both, but wished his hap might find
Eve separate ; he wished, but not with hope
Of what so seldom chanced ; when to his wish,
Beyond his hope, Eve separate he spies, 424
Veiled in a cloud of fragrance, where she stood,
Half spied, so thick the roses blushing round
About her glowed, oft stooping to support
Each flower of slender stalk, whose head, though gay
Carnation, purple, azure, or specked with gold,
Hung drooping unsustained ; them she upstays
Gently with myrtle band, mindless the while
Herself, though fairest unsupported flower, 432

From her best prop so far, and storm so nigh, 433
Nearer he drew, and many a walk traversed
Of stateliest covert, cedar, pine, or palm;
Then voluble and bold, now hid, now seen,
Among thick-woven arborets, and flowers
Imbordered on each bank, the hand of Eve:
Spot more delicious than those gardens feigned
Or of revived Adonis, or renowned
Alcinous, host of old Laertes' son; 441
Or that, not mystick, where the sapient king
Held dalliance with his fair Egyptian spouse.
Much he the place admired, the person more.
As one who long in populous city pent,
Where houses thick and sewers annoy the air,
Forth issuing on a summer's morn, to breathe
Among the pleasant villages and farms
Adjoined, from each thing met conceives delight;
The smell of grain, or tedded grass, or kine, 450
Or dairy, each rural sight, each rural sound;
If chance, with nymph-like step, fair virgin pass,
What pleasing seemed, for her now pleases more;
She most, and in her look sums all delight:
Such pleasure took the Serpent to behold
This flowery plat, the sweet recess of Eve
Thus early, thus alone: Her heavenly form
Angelick, but more soft, and feminine, 458

Her graceful innocence, her every air 459
Of gesture, or least action, overawed
His malice, and with rapine sweet bereaved
His fierceness of the fierce intent it brought :
That space the Evil-one abstracted stood
From his own evil, and for the time remained
Stupidly good ; of enmity disarmed,
Of guile, of hate, of envy, of revenge :
But the hot Hell that always in him burns, 467
Though in mid Heaven, soon ended his delight,
And tortures him now more, the more he sees
Of pleasure, not for him ordained : then soon
Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me ! with what sweet
Compulsion thus transported, to forget
What hither brought us ! hate, not love ; nor hope
Of Paradise for Hell, hope here to taste 476
Of pleasure ; but all pleasure to destroy,
Save what is in destroying ; other joy
To me is lost. Then, let me not let pass
Occasion which now smiles ; behold alone
The woman, opportune to all attempts,
Her husband, for I view far round, not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb 484

Heroick built, though of terrestrial mould ; 485
Foe not formidable ! exempt from wound,
I not ; so much hath Hell debased, and pain
Enfeebled me, to what I was in Heaven.
She fair, divinely fair, fit love for Gods !
Not terrible, though terrour be in love
And beauty, not approached by stronger hate,
Hate stronger, under show of love well feigned ;
The way which to her ruin now I tend. 493

So spake the enemy of mankind, enclosed
In serpent, inmate bad ! and toward Eve
Addressed his way : not with indented wave,
Prone on the ground, as since ; but on his rear,
Circular base of rising folds, that towered
Fold above fold, a surging maze ! his head
Crested aloft, and carbuncle his eyes ;
With burnished neck of verdant gold, erect
Amidst his circling spires, that on the grass 502
Floated redundant : pleasing was his shape
And lovely ; never since of serpent-kind
Lovelier, not those that in Illyria changed,
Hermione and Cadmus, or the god
In Epidaurus ; nor to which transformed
Ammonian Jove, or Capitoline, was seen ;
He with Olympias ; this with her who bore
Scipio, the highth of Rome. With tract oblique 510

At first, as one who sought access, but feared 511

To interrupt, side-long he works his way.

As when a ship, by skilful steersmen wrought

Nigh river's mouth or foreland, where the wind

Veers oft, as oft so steers, and shifts her sail :

So varied he, and of his tortuous train

Curled many a wanton wreath in sight of Eve,

To lure her eye ; she, busied, heard the sound

Of rusling leaves, but minded not, as used 519

To such disport before her through the field,

From every beast ; more duteous at her call,

Than at Circean call the herd disguised.

He, bolder now, uncalled before her stood,

But as in gaze admiring : oft he bowed

His turret crest, and sleek enamelled neck,

Fawning ; and licked the ground whereon she trod.

His gentle dumb expression turned at length

The eye of Eve to mark his play ; he, glad 528

Of her attention gained, with serpent-tongue

Organick, or impulse of vocal air,

His fraudulent temptation thus began.

Wonder not, sovran Mistress, if perhaps

Thou canst, who art sole wonder ! much less arm

Thy looks, the Heaven of mildness, with disdain,

Displeased that I approach thee thus, and gaze

Insatiate ; I thus single ; nor have feared 536

Thy awful brow, more awful thus retired. 537
Fairest resemblance of thy Maker fair,
Thee all things living gaze on, all things thine
By gift, and thy celestial beauty adore
With ravishment beheld! there best beheld,
Where universally admired; but here
In this enclosure wild, these beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except, 545
Who sees thee? (and what is one?) who should be seen
A Goddess among Gods, adored and served
By Angels numberless, thy daily train.

So glozed the Tempter, and his proem tuned:
Into the heart of Eve his words made way,
Though at the voice much marvelling; at length,
Not unamazed, she thus in answer spake.

What may this mean? language of man pronounced
By tongue of brute, and human sense expressed? 554
The first, at least, of these I thought denied
To beasts; whom God, on their creation-day,
Created mute to all articulate sound:
The latter I demur, for in their looks
Much reason, and in their actions, oft appears.
Thee, Serpent, subtlest beast of all the field
I knew, but not with human voice endued;
Redouble then this miracle, and say, 562

How cam'st thou speakable of mute, and how 563
To me so friendly grown above the rest
Of brutal kind, that daily are in sight?
Say, for such wonder claims attention due.

To whom the guileful Tempter thus replied.
Empress of this fair world, resplendent Eve!
Easy to me it is to tell thee all
What thou command'st; and right thou shouldst be obeyed:
I was at first as other beasts that graze 571
The trodden herb, of abject thoughts and low,
As was my food; nor aught but food discerned
Or sex, and apprehended nothing high:
Till, on a day roving the field, I chanced
A goodly tree far distant to behold
Loaden with fruit of fairest colours mixed,
Ruddy and gold: I nearer drew to gaze;
When from the boughs a savoury odour blown,
Grateful to appetite, more pleased my sense 580
Than smell of sweetest fennel, or the teats
Of ewe or goat dropping with milk at even,
Unsucked of lamb or kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolved
Not to defer; hunger and thirst at once,
Powerful persuaders, quickened at the scent
Of that alluring fruit, urged me so keen 588

About the mossy trunk I wound me soon ; 589
For, high from ground, the branches would require
Thy utmost reach or Adam's: Round the tree
All other beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the tree now got, where plenty hung
Tempting so nigh, to pluck and eat my fill
I spared not ; for, such pleasure till that hour,
At feed or fountain, never had I found. 597
Sated at length, ere long I might perceive
Strange alteration in me, to degree
Of reason in my inward powers ; and speech
Wanted not long ; though to this shape retained.
Thenceforth to speculations high or deep
I turned my thoughts, and with capacious mind
Considered all things visible in Heaven,
Or Earth, or Middle ; all things fair and good :
But all that fair and good in thy divine 606
Semblance, and in thy beauty's heavenly ray,
United I beheld ; no fair to thine
Equivalent or second ! which compelled
Me thus, though importune perhaps, to come
And gaze, and worship thee of right declared
Sovran of creatures, universal Dame !
So talked the spirited sly snake ; and Eve,
Yet more amazed, unwary thus replied. 614

Serpent, thy overpraising leaves in doubt 615
The virtue of that fruit, in thee first proved :
But say, where grows the tree ? from hence how far ?
For many are the trees of God that grow
In Paradise, and various, yet unknown
To us ; in such abundance lies our choice,
As leaves a greater store of fruit untouched,
Still hanging incorruptible, till men
Grow up to their provision, and more hands 623
Help to disburden Nature of her birth.

To whom the wily Adder, blithe and glad.
Empress, the way is ready, and not long ;
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm : if thou accept
My conduct, I can bring thee thither soon.

Lead then, said Eve. He, leading, swiftly rolled
In tangles, and made intricate seem straight, 632
To mischief swift. Hope elevates, and joy
Brightens his crest ; as when a wandering fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil Spirit attends,
Hovering and blazing with delusive light,
Misleads the amazed night-wanderer from his way 640

To bogs and mires, and oft through pond or pool; 641
There swallowed up and lost, from succour far.
So glistered the dire Snake, and into fraud
Led Eve, our credulous mother, to the tree
Of prohibition, root of all our woe;
Which when she saw, thus to her guide she spake.

Serpent, we might have spared our coming hither,
Fruitless to me, though fruit be here to excess,
The credit of whose virtue rest with thee; 649
Wonderous indeed, if cause of such effects.
But of this tree we may not taste nor touch;
God so commanded, and left that command
Sole daughter of his voice; the rest, we live
Law to ourselves; our reason is our law.

To whom the Tempter guilefully replied.
Indeed! hath God then said that of the fruit
Of all these garden-trees ye shall not eat,
Yet Lords declared of all in earth or air? 658

To whom thus Eve, yet sinless. Of the fruit
Of each tree in the garden we may eat;
But of the fruit of this fair tree amidst
The garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.

She scarce had said, though brief, when now more bold
The Tempter, but with show of zeal and love
To Man, and indignation at his wrong 666

New part puts on ; and, as to passion moved, 667
Fluctuates disturbed, yet comely and in act
Raised, as of some great matter to begin.
As when of old some orator renowned,
In Athens or free Rome, where eloquence
Flourished, since mute, to some great cause addressed,
Stood in himself collected ; while each part,
Motion, each act, won audience ere the tongue ;
Sometimes in highth began, as no delay 675
Of preface brooking, through his zeal of right :
So standing, moving, or to highth up grown,
The Tempter, all impassioned, thus began.

O sacred, wise, and wisdom-giving Plant,
Mother of science ! now I feel thy power
Within me clear ; not only to discern
Things in their causes, but to trace the ways
Of highest agents, deemed however wise.
Queen of this universe ! do not believe 684
Those rigid threats of death : ye shall not die :
How should you ? by the fruit ? it gives you life
To knowledge ; by the threatener ? look on me,
Me, who have touched and tasted ; yet both live,
And life more perfect have attained than Fate
Meant me, by venturing higher than my lot.
Shall that be shut to Man, which to the Beast
Is open ? or will God incense his ire 692

For such a petty trespass? and not praise 693
Rather your dauntless virtue, whom the pain
Of death denounced, whatever thing death be,
Deterred not from achieving what might lead
To happier life, knowledge of good and evil;
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunned?
God therefore cannot hurt ye, and be just;
Not just, not God; not feared then, nor obeyed: 701
Your fear itself of death removes the fear.
Why then was this forbid? Why, but to awe;
Why, but to keep ye low and ignorant,
His worshippers? He knows that in the day
Ye eat thereof, your eyes that seem so clear,
Yet are but dim, shall perfectly be then
Opened and cleared, and ye shall be as Gods,
Knowing both good and evil, as they know.
That ye shall be as Gods, since I as Man, 710
Internal Man, is but proportion meet;
I, of brute, human; ye, of human, Gods.
So ye shall die perhaps, by putting off
Human, to put on Gods; death to be wished,
Though threatened, which no worse than this can bring.
And what are Gods, that Man may not become
As they, participating God-like food?
The Gods are first, and that advantage use 718

On our belief, that all from them proceeds : 719

I question it ; for this fair earth I see,

Warmed by the sun, producing every kind ;

Them, nothing : if they all things, who enclosed

Knowledge of good and evil in this tree,

That whoso eats thereof, forthwith attains

Wisdom without their leave ? and wherein lies

The offence, that Man should thus attain to know ?

What can your knowledge hurt him, or this tree 727

Impart against his will, if all be his ?

Or is it envy ? and can envy dwell

In heavenly breasts ?—These, these, and many more

Causes import your need of this fair fruit.

Goddess humane, reach then, and freely taste !

He ended ; and his words, replete with guile,
Into her heart too easy entrance won :

Fixed on the fruit she gazed, which to behold

Might tempt alone ; and in her ears the sound 736

Yet rung of his persuasive words, impregn'd

With reason, to her seeming, and with truth :

Mean while the hour of noon drew on, and waked

An eager appetite, raised by the smell

So savoury of that fruit, which with desire,

Inclinable now grown to touch or taste,

Solicited her longing eye ; yet first

Pausing a while, thus to herself she mused. 744

Great are thy virtues, doubtless, best of fruits, 745
Though kept from man, and worthy to be admired;
Whose taste, too long forborn, at first assay
Gave elocution to the mute, and taught
The tongue not made for speech to speak thy praise:
Thy praise he also, who forbids thy use,
Conceals not from us, naming thee the tree
Of knowledge, knowledge both of good and evil;
Forbids us then to taste! but his forbidding 753
Commends thee more, while it infers the good
By thee communicated, and our want:
For good unknown sure is not had; or, had
And yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
Such prohibitions bind not. But, if death
Bind us with after-bands, what profits then
Our inward freedom? In the day we eat 762
Of this fair fruit, our doom is, we shall die!
How dies the Serpent? he hath eaten and lives,
And knows, and speaks, and reasons, and discerns,
Irrational till then. For us alone
Was death invented? or to us denied
This intellectual food, for beasts reserved?
For beasts it seems: yet that one beast which first
Hath tasted envies not, but brings with joy 770



Designed & Engraved by J. Martin Esq.

Book 2. Line 780

The good befallen him, author unsuspect,
 Friendly to man, far from deceit or guile.
 What fear I then? rather, what know to fear
 Under this ignorance of good and evil,
 Of God or death, of law or penalty?
 Here grows the cure of all, this fruit divine,
 Fair to the eye, inviting to the taste,
 Of virtue to make wise: What kindness bids
 To reach, and feed at once both body and mind?

So saying, her rash hand in evil hour
 Forth reaching to the fruit, she plucked, she eat:
 Earth felt the wound; and Nature from her seat
 Sighing through all her works, gave signs of woe,
 That all was lost: Back to the thicket shrunk
 The guilty Serpent; and well might; for Eve
 Had now wholly on her taste wrought change,
 Her food was poison; and her joy was pain.
 She felt the seed of bitterness, as soon
 As she had tasted: though her sense was true,
 Her knowledge not; nor was her reason lost,
 Though to the serpent's voice she yielded up
 Her sense, and so her judgment lost: But still
 She knew her enemy, and how he lay,
 And how he tempted her; and yet she lay
 Allured, and gave him all, and gave him more,
 Than he asked for: and she plainly began
 To curse the hour, when she had tasted him,
 And how she had been won, and how she lay,
 And how she had been won, and how she lay.

The good befallen him, author unsuspect, 771
Friendly to man, far from deceit or guile.
What fear I then ? rather, what know to fear
Under this ignorance of good and evil,
Of God or death, of law or penalty ?
Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise : What hinders then
To reach, and feed at once both body and mind ? 779

So saying, her rash hand in evil hour
Forth reaching to the fruit, she plucked, she eat !
Earth felt the wound ; and Nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost. Back to the thicket slunk
The guilty Serpent ; and well might ; for Eve,
Intent now wholly on her taste, nought else
Regarded ; such delight till then, as seemed,
In fruit she never tasted, whether true 788
Or fancied so, through expectation high
Of knowledge ; nor was Godhead from her thought.
Greedily she ingorged without restraint,
And knew not eating death : Sate at length,
And hightened as with wine, jocund and boon,
Thus to herself she pleasingly began.

O sovran, virtuous, precious of all trees
In Paradise ! of operation blest 796

To sapience, hitherto obscured, infamed, 797
And thy fair fruit let hang, as to no end
Created; but henceforth my early care,
Not without song, each morning, and due praise,
Shall tend thee, and the fertile burden ease
Of thy full branches offered free to all;
Till, dieted by thee, I grow mature
In knowledge, as the Gods, who all things know;
Though others envy what they cannot give: 805
For, had the gift been theirs, it had not here
Thus grown. Experience, next, to thee I owe,
Best guide; not following thee, I had remained
In ignorance; thou open'st wisdom's way,
And giv'st access, though secret she retire.
And I perhaps am secret: Heaven is high,
High, and remote to see from thence distinct
Each thing on Earth; and other care perhaps
May have diverted from continual watch 814
Our great Forbidder, safe with all his spies
About him. But to Adam in what sort
Shall I appear? shall I to him make known
As yet my change, and give him to partake
Full happiness with me, or rather not,
But keep the odds of knowledge in my power
Without copartner? so to add what wants
In female sex, the more to draw his love 822

And render me more equal ; and perhaps, 823
A thing not undesirable, sometime
Superiour ; for, inferiour, who is free ?
This may be well : But what if God have seen,
And death ensue ? then I shall be no more !
And Adam, wedded to another Eve,
Shall live with her enjoying, I extinct ;
A death to think ! Confirmed then I resolve,
Adam shall share with me in bliss or woe : 831
So dear I love him, that with him all deaths
I could endure, without him live no life.

So saying, from the tree her step she turned ;
But first low reverence done, as to the Power
That dwelt within, whose presence had infused
Into the plant sciential sap, derived
From nectar, drink of Gods. Adam the while,
Waiting desirous her return, had wove
Of choicest flowers a garland, to adorn 840
Her tresses, and her rural labours crown ;
As reapers oft are wont their harvest-queen.
Great joy he promised to his thoughts, and new
Solace in her return, so long delayed :
Yet oft his heart, divine of something ill,
Misgave him ; he the faltering measure felt ;
And forth to meet her went, the way she took
That morn when first they parted : by the tree 848

Of knowledge he must pass ; there he her met, 849
Scarce from the tree returning ; in her hand
A bough of fairest fruit, that downy smiled,
New gathered, and ambrosial smell diffused.
To him she hasted ; in her face excuse
Came prologue, and apology too prompt ;
Which, with bland words at will, she thus addressed.

Hast thou not wondered, Adam, at my stay ?
Thee I have missed, and thought it long, deprived 857
Thy presence : agony of love till now
Not felt, nor shall be twice ; for never more
Mean I to try, what rash untried I sought,
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear :
This tree is not, as we are told, a tree
Of danger tasted, nor to evil unknown
Opening the way, but of divine effect
To open eyes, and make them Gods who taste ; 866
And hath been tasted such : The serpent wise,
Or not restrained as we, or not obeying,
Hath eaten of the fruit ; and is become,
Not dead, as we are threatened, but thenceforth
Endued with human voice and human sense,
Reasoning to admiration ; and with me
Persuasively hath so prevailed, that I
Have also tasted, and have also found 874

The effects to correspond ; opener mine eyes, 875
Dim erst, dilated spirits, ampler heart,
And growing up to Godhead ; which for thee
Chiefly I sought, without thee can despise.
For bliss, as thou hast part, to me is bliss ;
Tedious, unshared with thee, and odious soon.
Thou therefore also taste, that equal lot
May join us, equal joy, as equal love ;
Lest, thou not tasting, different degree 883
Disjoin us, and I then too late renounce
Deity for thee, when Fate will not permit.

Thus Eve with countenance blithe her story told ;
But in her cheek distemper flushing glowed.
On the other side Adam, soon as he heard
The fatal trespass done by Eve, amazed,
Astonied stood and blank, while horror chill
Ran through his veins, and all his joints relaxed ;
From his slack hand the garland wreathed for Eve 892
Down dropt, and all the faded roses shed :
Speechless he stood and pale, till thus at length
First to himself he inward silence broke.

O fairest of Creation, last and best
Of all God's works, Creature in whom excelled
Whatever can to sight or thought be formed,
Holy, divine, good, amiable, or sweet !
How art thou lost ! how on a sudden lost, 900

Defaced, deflowered, and now to death devote ! 901
Rather, how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidden ! Some cursed fraud
Of enemy hath beguiled thee, yet unknown,
And me with thee hath ruined ; for with thee
Certain my resolution is to die :
How can I live without thee ! how forego
Thy sweet converse, and love so dearly joined, 909
To live again in these wild woods forlorn !
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart : no, no ! I feel
The link of Nature draw me : flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
Recomforted, and after thoughts disturbed 918
Submitting to what seemed remediless,
Thus in calm mood his words to Eve he turned.

Bold deed thou hast presumed, adventurous Eve,
And peril great provoked, who thus hast dared,
Had it been only coveting to eye
That sacred fruit, sacred to abstinence,
Much more to taste it under ban to touch.
But past who can recall, or done undo ? 926

Not God Omnipotent, nor Fate ; yet so 927
Perhaps thou shalt not die, perhaps the fact
Is not so heinous now, foretasted fruit,
Profaned first by the serpent, by him first
Made common, and unhallowed, ere our taste ;
Nor yet on him found deadly ; yet he lives ;
Lives, as thou saidst, and gains to live, as Man,
Higher degree of life ; inducement strong
To us, as likely tasting to attain 935
Proportional ascent ; which cannot be
But to be Gods, or Angels, demi-Gods.
Nor can I think that God, Creator wise,
Though threatening, will in earnest so destroy
Us his prime creatures, dignified so high,
Set over all his works ; which in our fall,
For us created, needs with us must fail,
Dependant made ; so God shall uncreate,
Be frustrate, do, undo, and labour lose ; 944
Not well conceived of God, who, though his power
Creation could repeat, yet would be loth
Us to abolish, lest the Adversary
Triumph, and say ; “ Fickle their state whom God
Most favours ; who can please him long ? Me first
He ruined, now Mankind ; whom will he next ? ”
Matter of scorn, not to be given the Foe.
However I with thee have fixed my lot, 952

Certain to undergo like doom : If death 953

Consort with thee, death is to me as life ;

So forcible within my heart I feel

The bond of Nature draw me to my own ;

My own in thee, for what thou art is mine ;

Our state cannot be severed ; we are one,

One flesh ; to lose thee were to lose myself.

So Adam ; and thus Eve to him replied.

O glorious trial of exceeding love, 961

Illustrious evidence, example high !

Engaging me to emulate ; but, short

Of thy perfection, how shall I attain,

Adam, from whose dear side I boast me sprung,

And gladly of our union hear thee speak,

One heart, one soul in both ; whereof good proof

This day affords, declaring thee resolved,

Rather than death, or aught than death more dread,

Shall separate us, linked in love so dear, 970

To undergo with me one guilt, one crime,

If any be, of tasting this fair fruit ;

Whose virtue (for of good still good proceeds,

Direct, or by occasion,) hath presented

This happy trial of thy love, which else

So eminently never had been known ?

Were it I thought death menaced would ensue

This my attempt, I would sustain alone 978



Designed & Engraved by J. Martin Esq^r

Book 9 lines 905.

The first, and last, and dearest, Adam, who
In Eden, that blissful spot, did dwell,
Partaker of the sacred fruit, and
Knowledge of good and evil, was
In Paradise, long time, and happy,
For whatever the great God, who made him,
Assigned, or thought him, or intended,
Taste of the tree, that was the tree of life,
Had reached his heart, and he was
On my experience, and on my
And fear of death, and on my
Soaring, the heavenly spirit, who
Tenderly went, and with him, and
Had so compassed, and so long,
Divine displeasure, he was, and
In recompense, he was, and
Such recompense, he was, and
She gave him, of the heavenly fruit,
With liberal hand, he reached not to eat,
Against his better knowledge, but
But fondly craved, and with her, and
Earth trembled, and the waters, and
In pangs; and Nature, and the
Sky lowered; and, and, and, and
Wept at completion of the mortal sin
Original: while Adam took no thought.

The worst, and not persuade thee, rather die 979
Deserted, than oblige thee with a fact
Pernicious to thy peace ; chiefly assured
Remarkably so late of thy so true,
So faithful, love unequalled : but I feel
Far otherwise the event ; not death, but life
Augmented, opened eyes, new hopes, new joys,
Taste so divine, that what of sweet before
Hath touched my sense, flat seems to this, and harsh. 987
On my experience, Adam, freely taste,
And fear of death deliver to the winds.

So saying, she embraced him, and for joy
Tenderly wept ; much won, that he his love
Had so ennobled, as of choice to incur
Divine displeasure for her sake, or death.
In recompence (for such compliance bad
Such recompence best merits) from the bough
She gave him of that fair enticing fruit 996
With liberal hand : he scrupled not to eat,
Against his better knowledge ; not deceived,
But fondly overcome with female charm.
Earth trembled from her entrails, as again
In pangs ; and Nature gave a second groan ;
Sky loured ; and, muttering thunder, some sad drops
Wept at completing of the mortal sin
Original : while Adam took no thought, 1004

Eating his fill ; nor Eve to iterate 1005
Her former trespass feared, the more to sooth
Him with her loved society ; that now,
As with new wine intoxicated both,
They swim in mirth, and fancy that they feel
Divinity within them breeding wings,
Wherewith to scorn the earth : But that false fruit
Far other operation first displayed,
Carnal desire inflaming ; he on Eve 1013
Began to cast lascivious eyes ; she him
As wantonly repaid ; in lust they burn :
Till Adam thus 'gan Eve to dalliance move.

Eve, now I see thou art exact of taste,
And elegant, of sapience no small part ;
Since to each meaning savour we apply,
And palate call judicious ; I the praise
Yield thee, so well this day thou hast purveyed.
Much pleasure we have lost, while we abstained 1022
From this delightful fruit, nor known till now
True relish, tasting ; if such pleasure be
In things to us forbidden, it might be wished,
For this one tree had been forbidden ten.
But come, so well refreshed, now let us play,
As meet is, after such delicious fare ;
For never did thy beauty, since the day
I saw thee first and wedded thee, adorned 1030

With all perfections, so inflame my sense 1031
With ardour to enjoy thee, fairer now
Than ever; bounty of this virtuous tree!

So said he, and forbore not glance or toy
Of amorous intent; well understood
Of Eve, whose eye darted contagious fire.
Her hand he seized; and to a shady bank,
Thick over-head with verdant roof imbowered,
He led her nothing loth; flowers were the couch, 1039
Pansies, and violets, and asphodel,
And hyacinth; Earth's freshest softest lap.
There they their fill of love and love's disport
Took largely, of their mutual guilt the seal,
The solace of their sin; till dewy sleep
Oppressed them, wearied with their amorous play.
Soon as the force of that fallacious fruit,
That with exhilarating vapour bland
About their spirits had played, and inmost powers 1048
Made err, was now exhaled; and grosser sleep,
Bred of unkindly fumes, with conscious dreams
Incumbered, now had left them; up they rose
As from unrest: and, each the other viewing,
Soon found their eyes how opened, and their minds
How darkened; innocence, that as a veil
Had shadowed them from knowing ill, was gone;
Just confidence, and native righteousness, 1056

And honour, from about them, naked left 1057
To guilty Shame; he covered, but his robe
Uncovered more. So rose the Danite strong,
Herculean Samson, from the harlot-lap
Of Philistéan Dalilah, and waked
Shorn of his strength, They destitute and bare
Of all their virtue: silent, and in face
Confounded, long they sat, as stricken mute:
Till Adam, though not less than Eve abashed, 1065
At length gave utterance to these words constrained.

O Eve, in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfeit Man's voice; true in our fall,
False in our promised rising; since our eyes
Opened we find indeed, and find we know
Both good and evil; good lost, and evil got;
Bad fruit of knowledge, if this be to know;
Which leaves us naked thus, of honour void, 1074
Of innocence, of faith, of purity,
Our wonted ornaments now soiled and stained,
And in our faces evident the signs
Of foul concupiscence; whence evil store;
Even shame, the last of evils; of the first
Be sure then.—How shall I behold the face
Henceforth of God or Angel, erst with joy
And rapture so oft beheld? Those heavenly shapes 1082

Will dazzle now this earthly with their blaze 1083
Insufferably bright. O! might I here
In solitude live savage; in some glade
Obscured, where highest woods, impenetrable
To star or sun-light, spread their umbrage broad
And brown as evening: Cover me, ye Pines!
Ye Cedars, with innumerable boughs
Hide me, where I may never see them more!
But let us now, as in bad plight, devise 1091
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen;
Some tree, whose broad smooth leaves together sewed,
And girded on our loins, may cover round
Those middle parts; that this new comer, Shame,
There sit not, and reproach us as unclean.

So counselled he, and both together went
Into the thickest wood; there soon they chose 1100
The fig-tree; not that kind for fruit renowned,
But such as at this day, to Indians known,
In Malabar or Decan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillared shade
High over-arched, and echoing walks between:
There oft the Indian herdsman, shunning heat, 1108

Shelters in cool, and tends his pasturing herds 1109
At loop-holes cut through thickest shade: Those leaves
They gathered, broad as Amazonian targe;
And, with what skill they had, together sewed,
To gird their waist; vain covering, if to hide
Their guilt and dreaded shame! O, how unlike
To that first naked glory! Such of late
Columbus found the American, so girt
With feathered cincture; naked else, and wild 1117
Among the trees on isles and woody shores.
Thus fenced, and, as they thought, their shame in part
Covered, but not at rest or ease of mind,
They sat them down to weep; nor only tears
Rained at their eyes, but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord; and shook sore
Their inward state of mind, calm region once
And full of peace, now tost and turbulent: 1126
For Understanding ruled not, and the Will
Heard not her lore; both in subjection now
To sensual Appetite, who from beneath
Usurping over sovran Reason claimed
Superiour sway: From thus distempered breast,
Adam, estranged in look and altered style,
Speech intermitted thus to Eve renewed.
Would thou hadst hearkened to my words, and staid 1134

With me, as I besought thee, when that strange 1135
Desire of wandering, this unhappy morn,
I know not whence possessed thee ; we had then
Remained still happy ; not, as now, despoiled
Of all our good : shamed, naked, miserable !
Let none henceforth seek needless cause to approve
The faith they owe ; when earnestly they seek
Such proof, conclude, they then begin to fail.

To whom, soon moved with touch of blame, thus Eve. 1143
What words have passed thy lips, Adam severe !
Imput'st thou that to my default, or will
Of wandering, as thou call'st it, which who knows
But might as ill have happened thou being by,
Or to thyself perhaps ? Hadst thou been there,
Or here the attempt, thou couldst not have discerned
Fraud in the Serpent, speaking as he spake ;
No ground of enmity between us known,
Why he should mean me ill, or seek to harm. 1152
Was I to have never parted from thy side ?
As good have grown there still a lifeless rib.
Being as I am, why didst not thou, the head,
Command me absolutely not to go,
Going into such danger, as thou saidst ?
Too facile then, thou didst not much gainsay ;
Nay, didst permit, approve, and fair dismiss.
Hadst thou been firm and fixed in thy dissent, 1160

Neither had I transgressed, nor thou with me. 1161

To whom, then first incensed, Adam replied.

Is this the love, is this the recompence

Of mine to thee, ingrateful Eve! expressed

Immutable, when thou wert lost, not I;

Who might have lived, and joyed immortal bliss,

Yet willing chose rather death with thee?

And am I now upbraided as the cause

Of thy transgressing? Not enough severe, 1169

It seems, in thy restraint: What could I more?

I warned thee, I admonished thee, foretold

The danger, and the lurking enemy

That lay in wait; beyond this, had been force;

And force upon free will hath here no place.

But confidence then bore thee on; secure

Either to meet no danger, or to find

Matter of glorious trial: and perhaps

I also erred, in overmuch admiring 1178

What seemed in thee so perfect, that I thought

No evil durst attempt thee; but I rue

The error now, which is become my crime,

And thou the accuser. Thus it shall befall

Him, who, to worth in women overtrusting,

Lets her will rule: restraint she will not brook;

And, left to herself, if evil thence ensue,

She first his weak indulgence will accuse. 1186

Thus they in mutual accusation spent
The fruitless hours, but neither self condemning
And of their vain contest appeared no end.

1187

PARADISE LOST.

BOOK X.

THE ARGUMENT.

MAN's transgression known, the guardian-Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved; God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressours; who descends and gives sentence accordingly; then in pity clothes them both, and reascends. Sin and Death, sitting till then at the gates of Hell, by wonderful sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan their sire up to the place of Man: To make the way easier from Hell to this world to and fro, they pave a broad high-way or bridge over Chaos, according to the track that Satan first made; then, preparing for Earth, they meet him, proud of his success, returning to Hell; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise; then, deluded with a shew of the forbidden tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretels the final victory of his Son over them, and the renewing of all things; but, for the present, commands his Angels to make several alterations in the Heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails, rejects the condolment of Eve; she persists, and at length appeases him: then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not; but, conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent; and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

PARADISE LOST.

BOOK X.

MEAN while the heinous and despiteful act 1
Of Satan, done in Paradise ; and how
He, in the serpent, had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heaven ; for what can 'scape the eye
Of God all-seeing, or deceive his heart
Omniscient ? who, in all things wise and just,
Hindered not Satan to attempt the mind 8
Of Man, with strength entire and free will armed,
Complete to have discovered and repulsed
Whatever wiles of foe or seeming friend.
For still they knew, and ought to have still remembered,
The high injunction, not to taste that fruit,
Whoever tempted ; which they not obeying,
Incurred (what could they less ?) the penalty ;
And, manifold in sin, deserved to fall. 16

Up into Heaven from Paradise in haste 17
The angelick guards ascended, mute, and sad,
For Man; for of his state by this they knew,
Much wondering how the subtle Fiend had stolen
Entrance unseen. Soon as the unwelcome news
From Earth arrived at Heaven-gate, displeased
All were who heard; dim sadness did not spare
That time celestial visages, yet, mixed
With pity, violated not their bliss. 25
About the new-arrived, in multitudes
The ethereal people ran, to hear and know
How all befel: They towards the throne supreme,
Accountable, made haste, to make appear,
With righteous plea, their utmost vigilance,
And easily approved; when the Most High
Eternal Father, from his secret cloud,
Amidst in thunder uttered thus his voice.
Assembled Angels, and ye Powers returned 34
From unsuccessful charge; be not dismayed,
Nor troubled at these tidings from the earth,
Which your sincerest care could not prevent;
Foretold so lately what would come to pass,
When first this tempter crossed the gulf from Hell.
I told ye then he should prevail, and speed
On his bad errand; Man should be seduced,
And flattered out of all, believing lies 42

Against his Maker ; no decree of mine 43
Concurring to necessitate his fall,
Or touch with lightest moment of impulse
His free will, to her own inclining left
In even scale. But fallen he is ; and now
What rests, but that the mortal sentence pass
On his transgression,—death denounced that day ?
Which he presumes already vain and void,
Because not yet inflicted, as he feared, 51
By some immediate stroke ; but soon shall find
Forbearance no acquittance, ere day end.
Justice shall not return as bounty scorned.
But whom send I to judge them ? whom but thee,
Vicegerent Son ? To thee I have transferred
All judgement, whether in Heaven, or Earth, or Hell.
Easy it may be seen that I intend
Mercy colleague with justice, sending thee
Man's friend, his Mediator, his designed 60
Both ransom and Redeemer voluntary,
And destined Man himself to judge Man fallen.
So spake the Father ; and, unfolding bright
Toward the right hand his glory, on the Son
Blazed forth unclouded Deity : He full
Resplendent all his Father manifest
Expressed, and thus divinely answered mild.
Father Eternal, thine is to decree ; 68

Mine, both in Heaven and Earth, to do thy will 69
Supreme ; that thou in me, thy Son beloved,
May'st ever rest well pleased. I go to judge
On earth these thy transgressours ; but thou know'st,
Whoever judged, the worst on me must light,
When time shall be ; for so I undertook
Before thee ; and, not repenting, this obtain
Of right, that I may mitigate their doom
On me derived ; yet I shall temper so 77
Justice with mercy, as may illustrate most
Them fully satisfied, and thee appease.
Attendance none shall need, nor train, where none
Are to behold the judgement, but the judged,
Those two ; the third best absent is condemned,
Convict by flight, and rebel to all law :
Conviction to the serpent none belongs.

Thus saying, from his radiant seat he rose
Of high collateral glory : Him Thrones, and Powers, 86
Princedom, and Dominations ministrant,
Accompanied to Heaven-gate ; from whence
Eden, and all the coast, in prospect lay.
Down he descended straight ; the speed of Gods
Time counts not, though with swiftest minutes winged.
Now was the sun in western cadence low
From noon, and gentle airs, due at their hour,
To fan the earth now waked, and usher in 94



Designed and Engraved by J. Martin Esq.

The evening cool; when he, from wrath more cool, 95
Came the mild Judge, and Intercessour both,
To sentence Man: The voice of God they heard
Now walking in the garden, by soft winds
Brought to their ears, while day declined; they heard,
And from his presence hid themselves among
The thickest trees, both man and wife; till God,
Approaching, thus to Adam called aloud.

Where art thou, Adam, wont with joy to meet 103
My coming seen far off? I miss thee here,
Not pleased, thus entertained with solitude,
Where obvious duty ere while appeared unsought:
Or come I less conspicuous, or what change
Absents thee, or what chance detains?—Come forth!

He came; and with him Eve, more loth, though first
To offend; discountenanced both, and discomposed;
Love was not in their looks, either to God,
Or to each other; but apparent guilt, 112
And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile.
Whence Adam, faltering long, thus answered brief.

I heard thee in the garden, and of thy voice
Afraid, being naked, hid myself. To whom
The gracious Judge without revile replied.

My voice thou oft hast heard, and hast not feared,
But still rejoiced; how is it now become 120

So dreadful to thee? That thou art naked, who 121
Hath told thee? Hast thou eaten of the tree,
Whereof I gave thee charge thou shouldst not eat?

To whom thus Adam sore beset replied.
O Heaven! in evil strait this day I stand
Before my Judge; either to undergo
Myself the total crime, or to accuse
My other self, the partner of my life;
Whose failing, while her faith to me remains, 129
I should conceal, and not expose to blame
By my complaint: but strict necessity
Subdues me, and calamitous constraint;
Lest on my head both sin and punishment,
However insupportable, be all
Devolved; though should I hold my peace, yet thou
Wouldst easily detect what I conceal.—

This Woman, whom thou mad'st to be my help,
And gav'st me as thy perfect gift, so good, 138
So fit, so acceptable, so divine,
That from her hand I could suspect no ill,
And what she did, whatever in itself,
Her doing seemed to justify the deed;
She gave me of the tree, and I did eat.

To whom the Sovran Presence thus replied.
Was she thy God, that her thou didst obey
Before his voice? or was she made thy guide, 146

Superiour, or but equal, that to her 147
Thou didst resign thy manhood, and the place
Wherein God set thee above her made of thee,
And for thee, whose perfection far excelled
Hers in all real dignity? Adorned
She was indeed, and lovely, to attract
Thy love, not thy subjection; and her gifts
Were such, as under government well seemed;
Unseemly to bear rule; which was thy part 155
And person, hadst thou known thyself aright.

So having said, he thus to Eve in few.
Say, Woman, what is this which thou hast done?

To whom sad Eve, with shame nigh overwhelmed,
Confessing soon, yet not before her Judge
Bold or loquacious, thus abashed replied.
The Serpent me beguiled, and I did eat.

Which when the Lord God heard, without delay
To judgement he proceeded on the accused 164
Serpent, though brute; unable to transfer
The guilt on him, who made him instrument
Of mischief, and polluted from the end
Of his creation; justly then accursed,
As vitiated in nature: More to know
Concerned not Man, (since he no further knew,)
Nor altered his offence; yet God at last
To Satan first in sin his doom applied, 172

Though in mysterious terms, judged as then best : 173
And on the Serpent thus his curse let fall.

Because thou hast done this, thou art accursed
Above all cattle, each beast of the field ;
Upon thy belly groveling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the woman I will put
Enmity, and between thine and her seed ;
Her seed shall bruise thy head, thou bruise his heel. 181

So spake this oracle, then verified
When Jesus, Son of Mary, second Eve,
Saw Satan fall, like lightning, down from Heaven,
Prince of the air ; then, rising from his grave,
Spoiled Principalities and Powers, triumphed
In open show ; and, with ascension bright,
Captivity led captive through the air,
The realm itself of Satan, long usurped ;
Whom he shall tread at last under our feet ; 190
Even he, who now foretold his fatal bruise ;
And to the Woman thus his sentence turned.

Thy sorrow I will greatly multiply
By thy conception ; children thou shalt bring
In sorrow forth ; and to thy husband's will
Thine shall submit ; he over thee shall rule.

On Adam last thus judgement he pronounced.
Because thou hast hearkened to the voice of thy wife, 198

And eaten of the tree, concerning which 199
I charged thee, saying, Thou shalt not eat thereof:
Cursed is the ground for thy sake; thou in sorrow
Shalt eat thereof, all the days of thy life;
Thorns also and thistles it shall bring thee forth
Unbid; and thou shalt eat the herb of the field;
In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground; for thou
Out of the ground wast taken, know thy birth, 207
For dust thou art, and shalt to dust return.

So judged he Man, both Judge and Saviour sent;
And the instant stroke of death, denounced that day,
Removed far off; then, pitying how they stood
Before him naked to the air, that now
Must suffer change, disdained not to begin
Thenceforth the form of servant to assume;
As when he washed his servants feet; so now,
As father of his family, he clad 216
Their nakedness with skins of beasts, or slain,
Or as the snake with youthful coat repaid:
And thought not much to clothe his enemies:
Nor he their outward only with the skins
Of beasts, but inward nakedness, much more
Opprobrious, with his robe of righteousness,
Arraying, covered from his Father's sight.
To him with swift ascent he up returned, 224

Into his blissful bosom reassumed 225
In glory, as of old ; to him appeased
All, though all-knowing, what had passed with Man
Recounted, mixing intercession sweet.

Mean while, ere thus was sinned and judged on Earth,
Within the gates of hell sat Sin and Death,
In counterview within the gates, that now
Stood open wide, belching outrageous flame
Far into Chaos, since the Fiend passed through, 233
Sin opening ; who thus now to Death began.

O Son, why sit we here each other viewing
Idly, while Satan, our great author, thrives
In other worlds, and happier seat provides
For us, his offspring dear ? It cannot be
But that success attends him ; if mishap,
Ere this he had returned, with fury driven
By his avengers ; since no place like this
Can fit his punishment, or their revenge. 242
Methinks I feel new strength within me rise,
Wings growing, and dominion given me large
Beyond this deep ; whatever draws me on,
Or sympathy, or some connatural force,
Powerful at greatest distance to unite,
With secret amity, things of like kind,
By secretest conveyance. Thou, my shade
Inseparable, must with me along : 250

For Death from Sin no power can separate. 251

But, lest the difficulty of passing back
Stay his return perhaps over this gulf
Impassable, impervious; let us try
Adventurous work, yet to thy power and mine
Not unagreeable, to found a path
Over this main from Hell to that new world,
Where Satan now prevails; a monument
Of merit high to all the infernal host, 259
Easing their passage hence, for intercourse,
Or transmigration, as their lot shall lead.

Nor can I miss the way so strongly drawn
By this new-felt attraction and instinct.

Whom thus the meager Shadow answered soon.
Go, whither Fate, and inclination strong,
Leads thee; I shall not lag behind, nor err
The way, thou leading; such a scent I draw
Of carnage, prey innumerable, and taste 268
The savour of death from all things there that live:
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.

So saying, with delight he snuffed the smell
Of mortal change on earth. As when a flock
Of ravenous fowl, though many a league remote,
Against the day of battle, to a field,
Where armies lie encamped, come flying, lured 276

With scent of living carcasses designed 277
For death, the following day, in bloody fight :
So scented the grim Feature, and upturned
His nostril wide into the murky air ;
Sagacious of his quarry from so far.
Then both from out Hell-gates, into the waste
Wide anarchy of Chaos, damp and dark,
Flew diverse ; and with power (their power was great)
Hovering upon the waters, what they met 285
Solid or slimy, as in raging sea
Tost up and down, together crouded drove,
From each side shoaling towards the mouth of Hell :
As when two polar winds, blowing adverse
Upon the Cronian sea, together drive
Mountains of ice, that stop the imagined way
Beyond Petsora eastward, to the rich
Cathaian coast. The aggregated soil
Death with his mace petrifick, cold and dry, 294
As with a trident, smote ; and fixed as firm
As Delos, floating once ; the rest his look
Bound with Gorgonian rigour not to move ;
And with Asphaltick slime, broad as the gate,
Deep to the roots of Hell the gathered beach
They fastened, and the mole immense wrought on
Over the foaming deep high-arched, a bridge
Of length prodigious, joining to the wall 302



Designed & Engraved by J. Martin Esq.

Book 41 line 312 - 317

Irreversible of this new boundless world, 308
Forfeit to Death; from hence a passage broad,
Smooth, easy, unobscured, down to Hell.
So, if great things to small may be compared,
Xerxes, the liberty of Greece to take,
From Susa, his Mausoleum palace high,
Came to the sea; and, over Hellespont
Bridging his way, Europe with Asia joined,
And scourged with many a stroke the indignant waves. 311
Now had they brought the work by wondrous art
Pontifical, a ridge of ponderous rock,
Over the vexed abyss, following the track
Of Satan to the self-same place where he
First lighted from his wing, and landed safe
From out of Chaos, to the outside bare
Of this round world: With pins of adamant
And chains they made all fast, too fast they made
And durable! And now in little space 314
The confines met of empyrean Heaven,
And of this World; and, on the left hand, Hell
With long reach interposed; three several ways
In sight, to each of these three places led.
And now their way to Earth they had descried,
To Paradise first tending; when, behold!
Satan, in likeness of an Angel bright,
Betwixt the Centaur and the Scorpion steering 318

Immoveable of this now fenceless world, 303
Forfeit to Death ; from hence a passage broad,
Smooth, easy, inoffensive, down to Hell.
So, if great things to small may be compared,
Xerxes, the liberty of Greece to yoke,
From Susa, his Memnonian palace high,
Came to the sea ; and, over Hellespont
Bridging his way, Europe with Asia joined,
And scourged with many a stroke the indignant waves. 311
Now had they brought the work by wonderful art
Pontifical, a ridge of pendant rock,
Over the vexed abyss, following the track
Of Satan to the self-same place where he
First lighted from his wing, and landed safe
From out of Chaos, to the outside bare
Of this round world : With pins of adamant
And chains they made all fast, too fast they made
And durable ! And now in little space 320
The confines met of empyréan Heaven,
And of this World ; and, on the left hand, Hell
With long reach interposed ; three several ways
In sight, to each of these three places led.
And now their way to Earth they had descried,
To Paradise first tending ; when, behold !
Satan, in likeness of an Angel bright,
Betwixt the Centaur and the Scorpion steering 328

His zenith, while the sun in Aries rose : 329
Disguised he came ; but those his children dear
Their parent soon discerned, though in disguise.
He, after Eve seduced, unminded slunk
Into the wood fast by ; and, changing shape,
To observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded
Upon her husband ; saw their shame that sought
Vain covertures ; but when he saw descend . 337
The Son of God to judge them, terrified
He fled ; not hoping to escape, but shun
The present ; fearing, guilty, what his wrath
Might suddenly inflict ; that past, returned
By night, and listening where the hapless pair
Sat in their sad discourse, and various plaint,
Thence gathered his own doom : which understood
Not instant, but of future time, with joy
And tidings fraught, to Hell he now returned ; 346
And at the brink of Chaos, near the foot
Of this new wonderous pontifice, unhopèd
Met, who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight
Of that stupendious bridge his joy encreased.
Long he admiring stood, till Sin, his fair
Enchanting daughter, thus the silence broke.
O Parent, these are thy magnifick deeds, 354

Thy trophies! which thou view'st as not thine own; 355

Thou art their author, and prime architect:

For I no sooner in my heart divined,

My heart, which by a secret harmony

Still moves with thine, joined in connexion sweet,

That thou on earth hadst prospered, which thy looks

Now also evidence, but straight I felt,

Though distant from thee worlds between, yet felt,

That I must after thee, with this thy son; 363

Such fatal consequence unites us three!

Hell could no longer hold us in our bounds,

Nor this unvoyageable gulf obscure

Detain from following thy illustrious track.

Thou hast achieved our liberty, confined

Within Hell-gates till now; thou us impowered

To fortify thus far, and overlay,

With this portentous bridge, the dark abyss.

Thine now is all this world; thy virtue hath won 372

What thy hands builded not; thy wisdom gained

With odds what war hath lost, and fully avenged

Our foil in Heaven; here thou shalt monarch reign,

There didst not; there let him still victor sway,

As battle hath adjudged; from this new world

Retiring, by his own doom alienated;

And henceforth monarchy with thee divide

Of all things, parted by the empyreal bounds, 380

His quadrature, from thy orbicular world ; 381
Or try thee now more dangerous to his throne.

Whom thus the Prince of darkness answered glad.
Fair Daughter, and thou Son and Grandchild both ;
High proof ye now have given to be the race
Of Satan, (for I glory in the name,
Antagonist of Heaven's Almighty King,)
Amplly have merited of me, of all
The infernal empire, that so near Heaven's door 389
Triumphal with triumphal act have met,
Mine, with this glorious work ; and made one realm,
Hell and this world, one realm, one continent
Of easy thorough-fare. Therefore, while I
Descend through darkness, on your road with ease,
To my associate Powers, them to acquaint
With these successes, and with them rejoice ;
You two this way, among these numerous orbs,
All yours, right down to Paradise descend ; 398
There dwell, and reign in bliss ; thence on the earth
Dominion exercise and in the air
Chiefly on Man, sole lord of all declared ;
Him first make sure your thrall, and lastly kill.
My substitutes I send ye, and create
Plenipotent on earth, of matchless might
Issuing from me : on your joint vigour now
My hold of this new kingdom all depends, 406

Through Sin to Death exposed by my exploit. 407

If your joint power prevail, the affairs of Hell

No detriment need fear; go, and be strong!

So saying he dismissed them; they with speed
Their course through thickest constellations held,
Spreading their bane; the blasted stars looked wan,
And planets, planet-struck, real eclipse

Then suffered. The other way Satan went down

The causey to Hell-gate: On either side 415

Disparted Chaos overbuilt exclaimed,

And with rebounding surge the bars assailed,

That scorned his indignation: Through the gate,

Wide open and unguarded, Satan passed,

And all about found desolate; for those,

Appointed to sit there, had left their charge,

Flown to the upper world; the rest were all

Far to the inland retired, about the walls

Of Pandemonium; city and proud seat 424

Of Lucifer, so by allusion called

Of that bright star to Satan paragoned;

There kept their watch the legions, while the Grand

In council sat, solicitous what chance

Might intercept their emperor sent; so he

Departing gave command, and they observed.

As when the Tartar from his Russian foe,

By Astracan, over the snowy plains, 432

Retires ; or Bactrian Sophi, from the horns 433
Of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat
To Tauris or Casbeen : So these, the late
Heaven-banished host, left desart utmost Hell
Many a dark league, reduced in careful watch
Round their metropolis ; and now expecting
Each hour their great adventurer, from the search
Of foreign worlds : He through the midst unmarked, 441
In show plebeian Angel militant
Of lowest order, passed ; and from the door
Of that Plutonian hall, invisible
Ascended his high throne ; which, under state
Of richest texture spread, at the upper end
Was placed in regal lustre. Down a while
He sat, and round about him saw unseen :
At last, as from a cloud, his fulgent head
And shape star-bright appeared, or brighter ; clad 450
With what permissive glory since his fall
Was left him, or false glitter : All amazed
At that so sudden blaze the Stygian throng
Bent their aspect, and whom they wished beheld,
Their mighty Chief returned : loud was the acclaim :
Forth rushed in haste the great consulting peers,
Raised from their dark Divan, and with like joy
Congratulant approached him ; who with hand 458

Silence, and with these words attention, won. 459
Thrones, Dominations, Princedoms, Virtues, Powers ;
For in possession such, not only of right,
I call ye, and declare ye now ; returned
Successful beyond hope, to lead ye forth
Triumphant out of this infernal pit
Abominable, accursed, the house of woe,
And dungeon of our tyrant : Now possess,
As Lords, a spacious world, to our native Heaven 467
Little inferiour, by my adventure hard
With peril great achieved. Long were to tell
What I have done ; what suffered ; with what pain
Voyaged th' unreal, vast, unbounded deep
Of horrible confusion ; over which
By Sin and Death a broad way now is paved,
To expedite your glorious march ; but I
Toiled out my uncouth passage, forced to ride
The untractable abyss, plunged in the womb 476
Of unoriginal Night and Chaos wild ;
That, jealous of their secrets, fiercely opposed
My journey strange, with clamorous uproar
Protesting Fate supreme ; thence how I found
The new created world, which fame in Heaven
Long had foretold, a fabrick wonderful
Of absolute perfection ! therein Man
Placed in a Paradise, by our exile 484

Made happy : Him by fraud I have seduced 485
From his Creator ; and, the more to encrease
Your wonder, with an apple ; he, thereat
Offended, worth your laughter ! hath given up
Both his beloved Man, and all his world,
To Sin and Death a prey, and so to us,
Without our hazard, labour, or alarm ;
To range in, and to dwell, and over Man
To rule, as over all he should have ruled. 493
True is, me also he hath judged, or rather
Me not, but the brute serpent in whose shape
Man I deceived : that which to me belongs,
Is enmity which he will put between
Me and mankind ; I am to bruise his heel ;
His seed, when is not set, shall bruise my head :
A world who would not purchase with a bruise,
Or much more grievous pain ?—Ye have the account
Of my performance : what remains, ye Gods, 502
But up, and enter now into full bliss ?

So having said, a while he stood, expecting
Their universal shout, and high applause,
To fill his ear ; when, contrary, he hears
On all sides, from innumerable tongues,
A dismal universal hiss, the sound
Of publick scorn ; he wondered, but not long
Had leisure, wondering at himself now more ; 510

His visage drawn he felt to sharp and spare ; 511
His arms clung to his ribs ; his legs entwining
Each other, till supplanted down he fell
A monstrous serpent on his belly prone,
Reluctant, but in vain ; a greater power
Now ruled him, punished in the shape he sinned,
According to his doom : he would have spoke,
But hiss for hiss returned with forked tongue
To forked tongue ; for now were all transformed 519
Alike, to serpents all, as accessories
To his bold riot : dreadful was the din
Of hissing through the hall, thick swarming now
With complicated monsters head and tail,
Scorpion, and Asp, and Amphisbæna dire,
Cerastes horned, Hydrus, and Elops drear,
And Dipsas ; (not so thick swarmed once the soil
Bedropt with blood of Gorgon, or the isle
Ophiusa,) but still greatest he the midst, 528
Now Dragon grown, larger than whom the sun
Ingendered in the Pythian vale or slime,
Huge Python, and his power no less he seemed
Above the rest still to retain ; they all
Him followed, issuing forth to the open field,
Where all yet left of that revolted rout,
Heaven-fallen, in station stood or just array ;
Sublime with expectation when to see 536

In triumph issuing forth their glorious Chief; 537
They saw, but other sight instead! a croud
Of ugly serpents; horror on them fell,
And horrid sympathy; for, what they saw,
They felt themselves, now changing; down their arms,
Down fell both spear and shield; down they as fast;
And the dire hiss renewed, and the dire form
Caught, by contagion; like in punishment,
As in their crime. Thus was the applause they meant, 545
Turned to exploding hiss, triumph to shame
Cast on themselves from their own mouths. There stood
A grove hard by, sprung up with this their change,
His will who reigns above, to aggravate
Their penance, laden with fair fruit, like that
Which grew in Paradise, the bait of Eve
Used by the Tempter: on that prospect strange
Their earnest eyes they fixed, imagining
For one forbidden tree a multitude 554
Now risen, to work them further woe or shame;
Yet, parched with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain;
But on they rolled in heaps, and, up the trees
Climbing, sat thicker than the snaky locks
That curled Megæra: greedily they plucked
The fruitage fair to sight, like that which grew
Near that bituminous lake where Sodom flamed; 562

This more delusive, not the touch, but taste 563
Deceived; they, fondly thinking to allay
Their appetite with gust, instead of fruit
Chewed bitter ashes, which the offended taste
With spattering noise rejected: oft they assayed,
Hunger and thirst constraining; drugged as oft,
With hatefullest disrelish writhed their jaws,
With soot and cinders filled; so oft they fell
Into the same illusion, not as Man 571
Whom they triumphed once lapsed. Thus were they plagued
And worn with famine, long and ceaseless hiss,
Till their lost shape, permitted, they resumed;
Yearly enjoined, some say, to undergo,
This annual humbling certain numbered days,
To dash their pride, and joy, for Man seduced.
However, some tradition they dispersed
Among the Heathen, of their purchase got,
And fabled how the Serpent, whom they called 580
Ophion, with Eurynome, the wide-
Encroaching Eve perhaps, had first the rule
Of high Olympus; thence by Saturn driven
And Ops, ere yet Dictæan Jove was born.

Mean while in Paradise the hellish pair
Too soon arrived; Sin, there in power before,
Once actual; now in body, and to dwell
Habitual habitant; behind her Death, 588

Close following pace for pace, not mounted yet 589
On his pale horse : to whom Sin thus began.

Second of Satan sprung, all-conquering Death !
What think'st thou of our empire now, though earned
With travel difficult, not better far
Than still at Hell's dark threshold to have sat watch,
Unnamed, undreaded, and thyself half starved ?

Whom thus the Sin-born monster answered soon.
To me, who with eternal famine pine, 597
Alike is Hell, or Paradise, or Heaven ;
There best, where most with ravine I may meet ;
Which here, though plenteous, all too little seems
To stuff this maw, this vast unhide-bound corps.

To whom the incestuous mother thus replied.
Thou therefore on these herbs, and fruits, and flowers,
Feed first ; on each beast next, and fish, and fowl ;
No homely morsels ! and, whatever thing
The sithe of Time mows down, devour unspared ; 606
Till I, in Man residing, through the race,
His thoughts, his looks, words, actions, all infect ;
And season him thy last and sweetest prey.

This said, they both betook them several ways,
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later ; which the Almighty seeing,
From his transcendent seat the Saints among, 614

To those bright Orders uttered thus his voice. 615

See, with what heat these dogs of Hell advance
To waste and havock yonder world, which I
So fair and good created; and had still
Kept in that state, had not the folly of Man
Let in these wasteful furies, who impute
Folly to me; so doth the Prince of Hell
And his adherents, that with so much ease
I suffer them to enter and possess 623
A place so heavenly; and, conniving, seem
To gratify my scornful enemies,
That laugh, as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I called, and drew them thither,
My Hell-hounds, to lick up the draff and filth
Which Man's polluting sin with taint hath shed
On what was pure; till, crammed and gorged, nigh burst 632
With sucked and glutted offal, at one sling
Of thy victorious arm, well-pleasing Son,
Both Sin, and Death, and yawning Grave, at last,
Through Chaos hurled, obstruct the mouth of Hell
For ever, and seal up his ravenous jaws.
Then Heaven and Earth renewed shall be made pure
To sanctity, that shall receive no stain :
Till then, the curse pronounced on both precedes. 640

He ended, and the heavenly audience loud 641
Sung Halleluiah, as the sound of seas,
Through multitude that sung: Just are thy ways,
Righteous are thy decrees on all thy works;
Who can extenuate thee? Next, to the Son,
Destined Restorer of mankind, by whom
New Heaven and Earth shall to the ages rise,
Or down from Heaven descend.—Such was their song;
While the Creator, calling forth by name 649
His mighty Angels, gave them several charge,
As sorted best with present things. The sun
Had first his precept so to move, so shine,
As might affect the earth with cold and heat
Scarce tolerable; and from the north to call
Decrepit winter; from the south to bring
Solstitial summer's heat. To the blanc moon
Her office they prescribed; to the other five
Their planetary motions, and aspects, 658
In sextile, square, and trine, and opposite,
Of noxious efficacy, and when to join
In synod unbenign; and taught the fixed
Their influence malignant when to shower,
Which of them rising with the sun, or falling,
Should prove tempestuous: To the winds they set
Their corners, when with bluster to confound
Sea, air, and shore; the thunder when to roll 666

With terrour through the dark aëreal hall. 667
Some say, he bid his Angels turn ascense
The poles of earth, twice ten degrees and more,
From the sun's axle; they with labour pushed
Oblique the centrick globe: Some say, the sun
Was bid turn reins from the equinoctial road
Like distant breadth to Taurus with the seven
Atlantick Sisters, and the Spartan Twins,
Up to the Tropick Crab: thence down amain 675
By Leo, and the Virgin, and the Scales,
As deep as Capricorn: to bring in change
Of seasons to each clime; else had the spring
Perpetual smiled on earth with vernant flowers,
Equal in days and nights, except to those
Beyond the polar circles; to them day
Had unbenighted shone, while the low sun,
To recompense his distance, in their sight
Had rounded still the horizon, and not known 684
Or east or west; which had forbid the snow
From cold Estotiland, and south as far
Beneath Magellan. At that tasted fruit
The sun, as from Thyéstean banquet, turned
His course intended; else, how had the world
Inhabited, though sinless, more than now,
Avoided pinching cold and scorching heat?
These changes in the Heavens, though slow produced 692

Like change on sea and land; sideral blast, 693
Vapour, and mist, and exhalation hot,
Corrupt and pestilent: Now from the North
Of Norumbega, and the Samoed shore,
Bursting their brazen dungeon, armed with ice,
And snow, and hail, and stormy gust and flaw,
Boreas, and Cæcias, and Argestes loud,
And Thrascias, rend the woods, and seas upturn;
With adverse blast upturns them from the south 701
Notus, and Afer black with thunderous clouds
From Serrationa; thwart of these, as fierce,
Forth rush the Levant and the Ponent winds,
Eurus and Zephyr, with their lateral noise,
Sirocco and Libeccio. Thus began
Outrage from lifeless things; but Discord first,
Daughter of Sin, among the irrational
Death introduced, through fierce antipathy:
Beast now with beast 'gan war, and fowl with fowl, 710
And fish with fish; to graze the herb all leaving,
Devour'd each other; nor stood much in awe
Of Man, but fled him; or, with countenance grim,
Glared on him passing. These were from without
The growing miseries, which Adam saw
Already in part, though hid in gloomiest shade,
To sorrow abandoned, but worse felt within;
And, in a troubled sea of passion tost, 718

Thus to disburden sought with sad complaint. 719

O miserable of happy ! Is this the end
Of this new glorious world, and me so late
The glory of that glory, who now become
Accursed, of blessed ? hide me from the face
Of God, whom to behold was then my highth
Of happiness !—Yet well, if here would end
The misery ; I deserved it, and would bear
My own deservings ; but this will not serve : 727
All that I eat or drink, or shall beget,
Is propagated curse. O voice, once heard
Delightfully, *Encrease and multiply* ;
Now death to hear ! for what can I encrease,
Or multiply, but curses on my head ?
Who of all ages to succeed, but, feeling
The evil on him brought by me, will curse
My head ? Ill fare our ancestor impure,
For this we may thank Adam ! but his thanks 736
Shall be the execration : so, besides
Mine own that bide upon me, all from me
Shall with a fierce reflux on me rebound ;
On me, as on their natural center, light
Heavy, though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes !
Did I request thee, Maker, from my clay
To mould me Man ? did I solicit thee 744

From darkness to promote me, or here place 745
In this delicious garden? As my will
Concurred not to my being, it were but right
And equal to reduce me to my dust;
Desirous to resign and render back
All I received; unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added 753
The sense of endless woes? Inexplicable
Thy justice seems; yet, to say truth, too late
I thus contest; then should have been refused
Those terms, whatever, when they were proposed:
Thou didst accept them: wilt thou enjoy the good,
Then cavil the conditions? and, though God
Made thee without thy leave, what if thy son
Prove disobedient; and, reprov'd, retort,
“Wherefore didst thou beget me? I sought it not:” 762
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election,
But natural necessity, begot.
God made thee of choice his own, and of his own
To serve him; thy reward was of his grace;
Thy punishment then justly is at his will.
Be it so, for I submit; his doom is fair,
That dust I am, and shall to dust return: 770

O welcome hour whenever! Why delays 771
His hand to execute what his decree
Fixed on this day? Why do I overlive?
Why am I mocked with death, and lengthened out
To deathless pain? How gladly would I meet
Mortality my sentence, and be earth
Insensible! How glad would lay me down
As in my mother's lap! There I should rest,
And sleep secure; his dreadful voice no more 779
Would thunder in my ears; no fear of worse
To me, and to my offspring, would torment me
With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die;
Lest that pure breath of life, the spirit of Man
Which God inspired, cannot together perish
With this corporeal clod; then, in the grave,
Or in some other dismal place, who knows
But I shall die a living death? O thought 788
Horrid, if true! Yet why? It was but breath
Of life that sinned; what dies but what had life
And sin? The body properly had neither.
All of me then shall die: let this appease
The doubt, since human reach no further knows.
For though the lord of all be infinite,
Is his wrath also? Be it, Man is not so,
But mortal doomed. How can he exercise 796

Wrath without end on Man, whom death must end? 797
Can he make deathless death? That were to make
Strange contradiction, which to God himself
Impossible is held; as argument
Of weakness, not of power. Will he draw out,
For anger's sake, finite to infinite,
In punished Man, to satisfy his rigour,
Satisfied never? That were to extend
His sentence beyond dust and Nature's law; 805
By which all causes else, according still
To the reception of their matter, act;
Not to the extent of their own sphere. But say
That death be not one stroke, as I supposed,
Bereaving sense, but endless misery
From this day onward; which I feel begun
Both in me, and without me; and so last
To perpetuity!—Ay me! that fear
Comes thundering back with dreadful revolution 814
On my defenceless head; both Death and I
Am found eternal, and incorporate both;
Nor I on my part single; in me all
Posterity stands cursed: Fair patrimony
That I must leave ye, Sons! O, were I able
To waste it all myself, and leave ye none!
So disinherited, how would you bless
Me, now your curse! Ah, why should all mankind, 822

For one man's fault, thus guiltless be condemned, 823
If guiltless? But from me what can proceed,
But all corrupt; both mind and will depraved
Not to do only, but to will the same
With me? How can they then acquitted stand
In sight of God? Him, after all disputes,
Forced I absolve: all my evasions vain,
And reasonings, though through mazes, lead me still
But to my own conviction: first and last 831
On me, me only, as the source and spring
Of all corruption, all the blame lights due;
So might the wrath! Fond wish! couldst thou support
That burden, heavier than the earth to bear;
Than all the world much heavier, though divided
With that bad Woman? Thus, what thou desir'st,
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future; 840
To Satan only like both crime and doom.
O Conscience! into what abyss of fears
And horrors hast thou driven me; out of which
I find no way, from deep to deeper plunged!

Thus Adam to himself lamented loud,
Through the still night; not now, as ere Man fell,
Wholesome, and cool, and mild, but with black air
Accompanied; with damps, and dreadful gloom; 848

Which to his evil conscience represented 849
All things with double terrour: On the ground
Outstretched he lay, on the cold ground, and oft
Cursed his creation; Death as oft accused
Of tardy execution, since denounced
The day of his offence. Why comes not Death,
Said he, with one thrice-acceptable stroke
To end me? Shall truth fail to keep her word,
Justice Divine not hasten to be just? 857
But Death comes not at call; Justice Divine
Mends not her slowest pace for prayers or cries.
O woods, O fountains, hillocks, dales, and bowers!
With other echo late I taught your shades
To answer, and resound far other song.—
Whom thus afflicted when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assayed:
But her with stern regard he thus repelled. 866
Out of my sight, thou Serpent! That name best
Befits thee with him leagued, thyself as false
And hateful; nothing wants, but that thy shape,
Like his, and colour serpentine, may show
Thy inward fraud; to warn all creatures from thee
Henceforth; lest that too heavenly form, pretended
To hellish falsehood, snare them! But for thee
I had persisted happy; had not thy pride 874



Designed & Engraved by J. Martin Esq.

Book 10. Line - 863

And wandering vanity, when least was safe, 875
Rejected my forewarning, and disdained
Not to be trusted; longing to be seen,
Though by the Devil himself; him overweening
To over-reach; but, with the serpent meeting,
Fooled and beguiled; by him thou, I by thee
To trust thee from my side; imagined wise,
Constant, mature, proof against all assaults;
And understood not all was but a show, 883
Rather than solid virtue; all but a rib
Crooked by nature, bent, as now appears,
More to the part sinister, from me drawn;
Well if thrown out, as supernumerary
To my just number found. O! why did God,
Creator wise, that peopled highest Heaven
With Spirits masculine, create at last
This novelty on earth, this fair defect
Of nature, and not fill the world at once 892
With Men, as Angels, without feminine;
Or find some other way to generate
Mankind? This mischief had not been befallen,
And more that shall befall; innumerable
Disturbances on earth through female snares,
And strait conjunction with this sex: for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake; 900

Or whom he wishes most shall seldom gain 901
Through her perverseness, but shall see her gained
By a far worse, or, if she love, withheld
By parents ; or his happiest choice too late
Shall meet, already linked and wedlock-bound
To a fell adversary, his hate or shame :
Which infinite calamity shall cause
To human life, and household peace confound.

He added not, and from her turned ; but Eve, 909
Not so repulsed, with tears that ceased not flowing
And tresses all disordered, at his feet
Fell humble ; and, embracing them, besought
His peace, and thus proceeded in her plaint.

Forsake me not thus, Adam ! witness Heaven
What love sincere, and reverence in my heart
I bear thee, and unweeting have offended,
Unhappily deceived ! Thy suppliant
I beg, and clasp thy knees ; bereave me not, 918
Whereon I live, thy gentle looks, thy aid,
Thy counsel, in this uttermost distress,
My only strength and stay : Forlorn of thee,
Whither shall I betake me, where subsist ?
While yet we live, scarce one short hour perhaps,
Between us two let there be peace ; both joining,
As joined in injuries, one enmity
Against a foe by doom express assigned us, 926

That cruel Serpent: On me exercise not 927
Thy hatred for this misery befallen;
On me already lost, me than thyself
More miserable! Both have sinned, but thou
Against God only; I against God and thee;
And to the place of judgement will return,
There with my cries impórtune Heaven; that all
The sentence, from thy head removed, may light
On me, sole cause to thee of all this woe; 935
Me, me only, just object of his ire!

She ended weeping; and her lowly plight,
Immoveable, till peace obtained from fault
Acknowledged and deplored, in Adam wrought
Commiseration: Soon his heart relented
Towards her, his life so late, and sole delight,
Now at his feet submissive in distress;
Creature so fair his reconcilement seeking,
His counsel, whom she had displeased, his aid: 944
As one disarmed, his anger all he lost,
And thus with peaceful words upraised her soon.

Unwary, and too desirous, as before,
So now of what thou know'st not, who desir'st
The punishment all on thyself; alas!
Bear thine own first, ill able to sustain
His full wrath, whose thou feel'st as yet least part
And my displeasure bear'st so ill. If prayers 952

Could alter high decrees, I to that place 953
Would speed before thee, and be louder heard,
That on my head all might be visited ;
Thy frailty and infirmer sex forgiven,
To me committed, and by me exposed.
But rise ;—let us no more contend, nor blame
Each other, blamed enough elsewhere ; but strive
In offices of love, how we may lighten
Each other's burden, in our share of woe ; 961
Since this day's death denounced, if aught I see,
Will prove no sudden, but a slow-paced, evil,
A long day's dying, to augment our pain ;
And to our seed (O hapless seed !) derived.

To whom thus Eve, recovering heart, replied.
Adam, by sad experiment I know
How little weight my words with thee can find,
Found so erroneous ; thence by just event
Found so unfortunate : Nevertheless, 970
Restored by thee, vile as I am, to place
Of new acceptance, hopeful to regain
Thy love, the sole contentment of my heart
Living or dying, from thee I will not hide
What thoughts in my unquiet breast are risen,
Tending to some relief of our extremes,
Or end ; though sharp and sad, yet tolerable,
As in our evils, and of easier choice. 978

If care of our descent perplex us most, 979
Which must be born to certain woe, devoured
By death at last; and miserable it is
To be to others cause of misery,
Our own begotten, and of our loins to bring
Into this cursed world a woeful race,
That after wretched life must be at last
Food for so foul a monster; in thy power
It lies, yet ere conception to prevent 987
The race unblest, to being yet unbegot.
Childless thou art, childless remain: so Death
Shall be deceived his glut, and with us two
Be forced to satisfy his ravenous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From love's due rights, nuptial embraces sweet;
And with desire to languish without hope,
Before the present object languishing 996
With like desire; which would be misery
And torment less than none of what we dread;
Then, both ourselves and seed at once to free
From what we fear for both, let us make short,—
Let us seek Death;—or, he not found, supply
With our own hands his office on ourselves:
Why stand we longer shivering under fears,
That show no end but death, and have the power, 1004

Of many ways to die the shortest choosing, 1005
Destruction with destruction to destroy?—

She ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertained, as dyed her cheeks with pale.
But Adam, with such counsel nothing swayed,
To better hopes his more attentive mind
Labouring had raised; and thus to Eve replied.

Eve, thy contempt of life and pleasure seems 1013
To argue in thee something more sublime
And excellent, than what thy mind contemns;
But self-destruction therefore sought, refutes
That excellence thought in thee; and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overloved.
Or if thou covet death, as utmost end
Of misery, so thinking to evade
The penalty pronounced; doubt not but God 1022
Hath wiselier armed his vengeful ire, than so
To be forestalled; much more I fear lest death,
So snatched, will not exempt us from the pain
We are by doom to pay; rather, such acts
Of contumacy will provoke the Highest
To make death in us live: Then let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed 1030

Part of our sentence, that thy seed shall bruise 1031
The Serpent's head; piteous amends! unless
Be meant, whom I conjecture, our grand foe,
Satan; who, in the serpent, hath contrived
Against us this deceit: To crush his head
Would be revenge indeed! which will be lost
By death brought on ourselves, or childless days
Resolved, as thou proposest; so our foe
Shall 'scape his punishment ordained, and we 1039
Instead shall double ours upon our heads.
No more be mentioned then of violence
Against ourselves; and wilful barrenness,
That cuts us off from hope; and savours only
Rancour and pride, impatience and despite,
Reluctance against God and his just yoke
Laid on our necks. Remember with what mild
And gracious temper he both heard, and judged,
Without wrath or reviling; we expected 1048
Immediate dissolution, which we thought
Was meant by death that day; when lo! to thee
Pains only in child-bearing were foretold,
And bringing forth; soon recompensed with joy,
Fruit of thy womb: On me the curse aslope
Glanced on the ground; with labour I must earn
My bread; what harm? Idleness had been worse;
My labour will sustain me; and, lest cold 1056

Or heat should injure us, his timely care 1057
Hath, unbesought, provided ; and his hands
Clothed us unworthy, pitying while he judged ;
How much more, if we pray him, will his ear
Be open, and his heart to pity incline,
And teach us further by what means to shun
The inclement seasons, rain, ice, hail, and snow !
Which now the sky, with various face, begins
To show us in this mountain ; while the winds 1065
Blow moist and keen, shattering the graceful locks
Of these fair spreading trees ; which bids us seek
Some better shroud, some better warmth to cherish
Our limbs benumbed, ere this diurnal star
Leave cold the night, how we his gathered beams
Reflected may with matter sere foment ;
Or, by collision of two bodies, grind
The air attrite to fire ; as late the clouds
Justling, or pushed with winds, rude in their shock, 1074
Tine the slant lightning ; whose thwart flame, driven down,
Kindles the gummy bark of fir or pine ;
And sends a comfortable heat from far,
Which might supply the sun : Such fire to use,
And what may else be remedy or cure
To evils which our own misdeeds have wrought,
He will instruct us praying, and of grace
Beseeching him ; so as we need not fear 1082

To pass commodiously this life sustained 1083

By him with many comforts, till we end

In dust, our final rest and native home.

What better can we do, than, to the place

Repairing where he judged us, prostrate fall

Before him reverent ; and there confess

Humbly our faults, and pardon beg ; with tears

Watering the ground, and with our sighs the air

Frequenting, sent from hearts contrite, in sign

Of sorrow unfeigned, and humiliation meek ;

Undoubtedly he will relent, and turn 1093

From his displeasure ; in whose look serene,

When angry most he seemed and most severe,

What else but favour, grace, and mercy, shone ?

So spake our father penitent ; nor Eve

Felt less remorse : they, forthwith to the place

Repairing where he judged them, prostrate fell

Before him reverent ; and both confessed

Humbly their faults, and pardon begged ; with tears

Watering the ground, and with their sighs the air

Frequenting, sent from hearts contrite, in sign

Of sorrow unfeigned, and humiliation meek. 1104

PARADISE LOST.

BOOK XI.

THE ARGUMENT.

THE Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them : God accepts them, but declares that they must no longer abide in Paradise ; sends Michael with a band of Cherubim to dispossess them ; but first to reveal to Adam future things : Michael's coming down. Adam shows to Eve certain ominous signs ; he discerns Michael's approach ; goes out to meet him ; the Angel denounces their departure. Eve's lamentation. Adam pleads, but submits : The Angel leads him up to a high hill ; sets before him in vision what shall happen till the Flood.



Designed & Engraved by J. Martin Esq.

Book II. June 78

PART II

CHAPTER I

SECTION I

The first of these is the fact that the
people of the world are becoming more
conscious of their own power and influence.
The second is the fact that the people of the world
are becoming more conscious of their own rights and
duties. The third is the fact that the people of the world
are becoming more conscious of their own responsibilities.
The fourth is the fact that the people of the world
are becoming more conscious of their own freedom.
The fifth is the fact that the people of the world
are becoming more conscious of their own unity.
The sixth is the fact that the people of the world
are becoming more conscious of their own destiny.
The seventh is the fact that the people of the world
are becoming more conscious of their own future.
The eighth is the fact that the people of the world
are becoming more conscious of their own present.

PARADISE LOST.

BOOK XI.

THUS they in lowliest plight, repentant stood 1
Praying; for from the mercy-seat above
Prevenient grace descending had removed
The stony from their hearts, and made new flesh
Regenerate grow instead; that sighs now breathed
Unutterable; which the Spirit of prayer
Inspired, and winged for Heaven with speedier flight
Than loudest oratory: Yet their port 8
Not of mean suitors; nor important less
Seemed their petition, than when the ancient pair
In fables old, less ancient yet than these,
Deucalion and chaste Pyrrha, to restore
The race of mankind drowned, before the shrine
Of Themis stood devout. To Heaven their prayers
Flew up, nor missed the way, by envious winds
Blown vagabond or frustrate: In they passed 16

Dimensionless through heavenly doors ; then clad 17
With incense, where the golden altar fumed,
By their great Intercessour, came in sight
Before the Father's throne : them the glad Son
Presenting, thus to intercede began.

See, Father, what first-fruits on earth are sprung
From thy implanted grace in Man ; these sighs
And prayers, which in this golden censer, mixed
With incense, I thy priest before thee bring ; 25
Fruits of more pleasing savour, from thy seed
Sown with contrition in his heart, than those
Which, his own hand manuring, all the trees
Of Paradise could have produced, ere fallen
From innocence. Now therefore, bend thine ear
To supplication ; hear his sighs, though mute ;
Unskilful with what words to pray, let me
Interpret for him ; me, his advocāte
And propitiation ; all his works on me, 34
Good, or not good, ingraft ; my merit those
Shall perfect, and for these my death shall pay.
Accept me ; and, in me, from these receive
The smell of peace toward mankind : let him live
Before thee reconciled, at least his days
Numbered, though sad ; till death, his doom, (which I
To mitigate thus plead, not to reverse,)
To better life shall yield him : where with me 42

All my redeemed may dwell in joy and bliss ; 43
Made one with me, as I with thee am one.

To whom the Father, without cloud, serene,
All thy request for Man, accepted Son,
Obtain ; all thy request was my decree :
But, longer in that Paradise to dwell,
The law I gave to Nature him forbids :
Those pure immortal elements, that know, 51
No gross, no unharmonious mixture foul,
Eject him, tainted now ; and purge him off,
As a distemper, gross, to air as gross,
And mortal food ; as may dispose him best
For dissolution wrought by sin, that first
Distempered all things, and of incorrupt
Corrupted. I, at first, with two fair gifts
Created him endowed ; with happiness,
And immortality : that fondly lost,
This other served but to eternize woe ; 60
Till I provided death : So death becomes
His final remedy ; and, after life,
Tried in sharp tribulation, and refined
By faith and faithful works, to second life,
Waked in the renovation of the just,
Resigns him up with Heaven and Earth renewed.
But let us call to synod all the Blest,
Through Heaven's wide bounds : from them I will not hide 68

My judgements ; how with mankind I proceed, 69
As how with peccant Angels late they saw,
And in their state, though firm, stood more confirmed.

He ended, and the Son gave signal high
To the bright minister that watched ; he blew
His trumpet, heard in Oreb since perhaps
When God descended, and perhaps once more
To sound at general doom. The angelick blast
Filled all the regions : from their blissful bowers 77
Of amarantine shade, fountain or spring,
By the waters of life, where'er they sat
In fellowships of joy, the sons of light
Hasted, resorting to the summons high ;
And took their seats ; till from his throne supreme
The Almighty thus pronounced his sovran will.

O Sons, like one of us Man is become
To know both good and evil, since his taste
Of that defended fruit ; but let him boast 86
His knowledge of good lost, and evil got ;
Happier ! had it sufficed him to have known
Good by itself, and evil not at all.
He sorrows now, repents, and prays contrite,
My motions in him ; longer than they move,
His heart I know, how variable and vain,
Self-left. Lest therefore his now bolder hand
Reach also of the tree of life, and eat, 94

And live for ever, dream at least to live 95
For ever, to remove him I decree,
And send him from the garden forth to till
The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge ;
Take to thee from among the Cherubim
Thy choice of flaming warriors, lest the Fiend,
Or in behalf of Man, or to invade
Vacant possession, some new trouble raise : 103
Haste thee, and from the Paradise of God
Without remorse drive out the sinful pair ;
From hallowed ground the unholy ; and denounce
To them, and to their progeny, from thence
Perpetual banishment. Yet, lest they faint
At the sad sentence rigorously urged,
(For I behold them softened, and with tears
Bewailing their excess,) all terrour hide.
If patiently thy bidding they obey, 112
Dismiss them not disconsolate ; reveal
To Adam what shall come in future days,
As I shall thee enlighten ; intermix
My covenant in the Woman's seed renewed ;
So send them forth, though sorrowing, yet in peace :
And on the east side of the garden place,
Where entrance up from Eden easiest climbs,
Cherubick watch ; and of a sword the flame 120

Wide-waving; all approach far off to fright, 121
And guard all passage to the tree of life:
Lest Paradise a receptacle prove
To Spirits foul, and all my trees their prey;
With whose stolen fruit Man once more to delude.

He ceased; and the arch-angelick Power prepared
For swift descent; with him the cohort bright
Of watchful Cherubim: four faces each
Had, like a double Janus; all their shape 129
Spangled with eyes more numerous than those
Of Argus, and more wakeful than to drowse,
Charmed with Arcadian pipe, the pastoral reed
Of Hermes, or his opiate rod. Mean while,
To re-salute the world with sacred light,
Leucothea waked; and with fresh dews imbalmed
The earth; when Adam and first matron Eve
Had ended now their orisons, and found
Strength added from above; new hope to spring 138
Out of despair; joy, but with fear yet linked;
Which thus to Eve his welcome words renewed.

Eve, easily my faith admit, that all
The good which we enjoy from Heaven descends;
But, that from us aught should ascend to Heaven
So prevalent as to concern the mind
Of God high-blest, or to incline his will,
Hard to belief may seem; yet this will prayer 146

Or one short sigh of human breath, upborne 147
Even to the seat of God. For since I sought
By prayer the offended Deity to appease ;
Kneeled, and before him humbled all my heart ;
Methought I saw him placable and mild,
Bending his ear ; persuasion in me grew
That I was heard with favour ; peace returned
Home to my breast, and to my memory
His promise, that thy seed shall bruise our foe ; 155
Which, then not minded in dismay, yet now
Assures me that the bitterness of death
Is past, and we shall live. Whence hail to thee,
Eve rightly called, mother of all mankind,
Mother of all things living, since by thee
Man is to live ; and all things live for Man.

To whom thus Eve with sad demeanour meek.
Ill-worthy I such title should belong
To me transgressour ; who, for thee ordained 164
A help, became thy snare ; to me reproach
Rather belongs, distrust, and all dispraise :
But infinite in pardon was my Judge
That I, who first brought death on all, am graced
The source of life ; next favourable thou,
Who highly thus to entitle me vouchsaf'st,
Far other name deserving. But the field
To labour calls us, now with sweat imposed, 172

Though after sleepless night; for see! the morn, 173
All unconcerned with our unrest, begins
Her rosy progress smiling: Let us forth;
I never from thy side henceforth to stray,
Where'er our day's work lies, though now enjoined
Laborious, till day droop; while here we dwell,
What can be toilsome in these pleasant walks?
Here let us live, though in fallen state, content.

So spake, so wished much humbled Eve; but Fate 181
Subscribed not: Nature first gave signs, impressed
On bird, beast, air; air suddenly eclipsed,
After short blush of morn; nigh in her sight
The bird of Jove, stooped from his aery tour,
Two birds of gayest plume before him drove;
Down from a hill the beast that reigns in woods,
First hunter then, pursued a gentle brace,
Goodliest of all the forest, hart and hind;
Direct to the eastern gate was bent their flight. 190
Adam observed, and with his eye the chase
Pursuing, not unmoved, to Eve thus spake.

O Eve, some further change awaits us nigh,
Which Heaven, by these mute signs in Nature, shows
Forerunners of his purpose; or to warn
Us, haply too secure of our discharge
From penalty, because from death released
Some days: how long, and what till then our life, 198

Who knows? or more than this, that we are dust, 199

And thither must return, and be no more?

Why else this double object in our sight

Of flight pursued in the air, and o'er the ground,

One way the self-same hour? why in the east

Darkness ere day's mid-course, and morning-light

More orient in yon western cloud, that draws

O'er the blue firmament a radiant white,

And slow descends with something heavenly fraught? 207

He erred not; for by this the heavenly bands
Down from a sky of jasper lighted now

In Paradise, and on a hill made halt;

A glorious apparition, had not doubt

And carnal fear that day dimmed Adam's eye.

Not that more glorious, when the Angels met

Jacob in Mahanaim, where he saw

The field pavilioned with his guardians bright;

Nor that, which on the flaming mount appeared 216

In Dothan, covered with a camp of fire,

Against the Syrian king, who to surprise

One man, assassin-like, had levied war,

War unproclaimed. The princely Hierarch

In their bright stand there left his Powers, to seize

Possession of the garden; he alone,

To find where Adam sheltered, took his way,

Not unperceived of Adam; who to Eve, 224

While the great visitant approached, thus spake. 225

Eve, now expect great tidings, which perhaps
Of us will soon determine, or impose
New laws to be observed; for I descry,
From yonder blazing cloud that veils the hill,
One of the heavenly host; and, by his gait,
None of the meanest; some great Potentate
Or of the Thrones above; such majesty
Invests him coming! yet not terrible, 233
That I should fear; nor sociably mild,
As Raphaël, that I should much confide;
But solemn and sublime; whom not to offend,
With reverence I must meet, and thou retire.

He ended: and the Arch-Angel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man; over his lucid arms
A military vest of purple flowed,
Livelier than Melibœan, or the grain 242
Of Sarra, worn by kings and heroes old
In time of truce; Iris had dipped the woof;
His starry helm unbuckled showed him prime
In manhood where youth ended; by his side,
As in a glistening zodiack, hung the sword,
Satan's dire dread; and in his hand the spear.
Adam bowed low; he, kingly, from his state
Inclined not, but his coming thus declared. 250



Designed & Engraved by J. Martin Esq.

Book IV. line 226

Printed by J. B. Nichols & Co. in the Strand, near the Theatre Royal, in the year 1786.

Adam, Heaven's high behest no preface needs : 251
Sufficient that thy prayers are heard ; and Death,
Then due by sentence when thou didst transgress,
Defeated of his seizure many days
Given thee of grace ; wherein thou mayst repent,
And one bad act with many deeds well done
Mayst cover : Well may then thy Lord, appeased,
Redeem thee quite from Death's rapacious claim ;
But longer in this Paradise to dwell 259
Permits not : to remove thee I am come,
And send thee from the garden forth to till
The ground whence thou wast taken, fitter soil.

He added not ; for Adam at the news
Heart-struck with chilling gripe of sorrow stood,
That all his senses bound ; Eve, who unseen
Yet all had heard, with audible lament
Discovered soon the place of her retire.

O unexpected stroke, worse than of Death ! 268
Must I thus leave thee, Paradise ? thus leave
Thee, native soil ! these happy walks and shades,
Fit haunt of Gods ? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flowers,
That never will in other climate grow,
My early visitation, and my last
At even, which I bred up with tender hand 276

From the first opening bud, and gave ye names ! 277
Who now shall rear ye to the sun, or rank
Your tribes, and water from the ambrosial fount ?
Thee lastly, nuptial bower ! by me adorned
With what to sight or smell was sweet ! from thee
How shall I part, and whither wander down
Into a lower world ; to this obscure
And wild ? how shall we breathe in other air
Less pure, accustomed to immortal fruits ? 285

Whom thus the Angel interrupted mild.
Lament not, Eve, but patiently resign
What justly thou hast lost, nor set thy heart,
Thus over-fond, on that which is not thine :
Thy going is not lonely ; with thee goes
Thy husband ; him to follow thou art bound ;
Where he abides, think there thy native soil.

Adam, by this from the cold sudden damp
Recovering, and his scattered spirits returned, 294
To Michael thus his humble words addressed.

Celestial, whether among the Thrones, or named
Of them the highest ; for such of shape may seem
Prince above princes ! gently hast thou told
Thy message, which might else in telling wound,
And in performing end us ; what besides
Of sorrow, and dejection, and despair,
Our frailty can sustain, thy tidings bring, 302

Departure from this happy place, our sweet
Recess, and only consolation left
Familiar to our eyes! all places else
Inhospitable appear, and desolate;
Nor knowing us, nor known: And, if by prayer
Incessant I could hope to change the will
Of Him who all things can, I would not cease
To weary him with my assiduous cries:
But prayer against his absolute decree
No more avails than breath against the wind,
Blown stifling back on him that breathes it forth:
Therefore to his great bidding I submit.
This most afflicts me, that, departing hence,
As from his face I shall be hid, deprived
His blessed countenance: Here I could frequent
With worship place by place where he vouchsafed
Presence Divine; and to my sons relate,
“ On this mount he appeared; under this tree
Stood visible; among these pines his voice
I heard; here with him at this fountain talked:”
So many grateful altars I would rear
Of grassy turf, and pile up every stone
Of lustre from the brook, in memory,
Or monument to ages? and thereon
Offer sweet-smelling gums, and fruits, and flowers:
In yonder nether world where shall I seek

311

320

328

His bright appearances, or foot-step trace? 329
For though I fled him angry, yet, recalled
To life prolonged and promised race, I now
Gladly behold though but his utmost skirts
Of glory; and far off his steps adore.

To whom thus Michael with regard benign.
Adam, thou know'st Heaven his, and all the Earth;
Not this rock only; his Omnipresence fills
Land, sea, and air, and every kind that lives, 337
Fomented by his virtual power and warmed:
All the earth he gave thee to possess and rule,
No despicable gift; surmise not then
His presence to these narrow bounds confined
Of Paradise, or Eden: this had been
Perhaps thy capital seat, from whence had spread
All generations; and had hither come
From all the ends of the earth, to celebrate
And reverence thee, their great progenitor. 346
But this pre-eminence thou hast lost, brought down
To dwell on even ground now with thy sons:
Yet doubt not but in valley, and in plain,
God is, as here; and will be found alike
Present; and of his presence many a sign
Still following thee, still compassing thee round
With goodness and paternal love, his face
Express, and of his steps the track divine. 354

Which that thou mayst believe, and be confirmed 355
Ere thou from hence depart; know, I am sent
To show thee what shall come in future days
To thee, and to thy offspring: good with bad
Expect to hear; supernal grace contending
With sinfulness of men, thereby to learn
True patience, and to temper joy with fear
And pious sorrow; equally inured
By moderation either state to bear, 363
Prosperous or adverse: so shalt thou lead
Safest thy life, and best prepared endure
Thy mortal passage when it comes.—Ascend
This hill, let Eve (for I have drenched her eyes)
Here sleep below; while thou to foresight wak'st;
As once thou slept'st, while she to life was formed.

To whom thus Adam gratefully replied.
Ascend, I follow thee, safe Guide, the path
Thou lead'st me; and to the hand of Heaven submit, 372
However chastening; to the evil turn
My obvious breast; arming to overcome
By suffering, and earn rest from labour won,
If so I may attain.—So both ascend
In the visions of God. It was a hill,
Of Paradise the highest; from whose top
The hemisphere of earth, in clearest ken,
Stretched out to the amplest reach of prospect lay. 380

Not higher that hill, nor wider looking round, 381
Whereon, for different cause, the Tempter set
Our second Adam, in the wilderness ;
To show him all Earth's kingdoms, and their glory.
His eye might there command wherever stood
City of old or modern fame, the seat
Of mightiest empire, from the destined walls
Of Cambalu, seat of Cathaian Can,
And Samarchand by Oxus, Temir's throne, 389
To Paquin of Sinæan kings ; and thence
To Agra and Lahor of great Mogul,
Down to the golden Chersonese ; or where
The Persian in Ecbatan sat, or since
In Hispahan : or where the Russian Ksar
In Mosco ; or the Sultan in Bizance,
Turchestan-born ; nor could his eye not ken
The empire of Negus to his utmost port
Ercoco, and the less maritim kings 498
Mombaza, and Quiloa, and Melind,
And Sofala, thought Ophir, to the realm
Of Congo, and Angola farthest south ;
Or thence from Niger flood to Atlas mount
The kingdoms of Almansor, Fez and Sus,
Morocco, and Algiers, and Tremisen ;
On Europe thence, and where Rome was to sway
The world : in spirit perhaps he also saw 406

Rich Mexico, the seat of Montezume, 407
And Cusco in Peru, the richer seat
Of Atabalipa; and yet unspoiled
Guiana, whose great city Geryon's sons
Call El Dorado. But to nobler sights
Michael from Adam's eyes the film removed,
Which that false fruit that promised clearer sight
Had bred; then purged with euphrasy and rue
The visual nerve, for he had much to see; 415
And from the well of life three drops instilled.
So deep the power of these ingredients pierced,
Even to the inmost seat of mental sight,
That Adam, now enforced to close his eyes,
Sunk down, and all his spirits became entranced;
But him the gentle Angel by the hand
Soon raised, and his attention thus recalled,
Adam, now ope thine eyes; and first behold
The effects, which thy original crime hath wrought 424
In some to spring from thee; who never touched
The excepted tree; nor with the snake conspired;
Nor sinned thy sin; yet from that sin derive
Corruption, to bring forth more violent deeds.
His eyes he opened, and beheld a field,
Part arable and tilth, whereon were sheaves
New reaped; the other part sheep-walks and folds;
I' the midst an altar as the land-mark stood, 432

Rustick, of grassy sord ; thither anon 433

A sweaty reaper from his tillage brought

First fruits, the green ear, and the yellow sheaf,

Unculled, as came to hand ; a shepherd next,

More meek, came with the firstlings of his flock,

Choicest and best ; then sacrificing, laid

The inwards and their fat, with incense strowed,

On the cleft wood, and all due rights performed :

His offering soon propitious fire from Heaven 441

Consumed with nimble glance, and grateful steam ;

The other's not, for his was not sincere ;

Whereat he inly raged, and, as they talked,

Smote him into the midriff with a stone

That beat out life ; he fell ; and, deadly pale,

Groaned out his soul with gushing blood effused.

Much at that sight was Adam in his heart

Dismayed, and thus in haste to the Angel cried.

O Teacher, some great mischief hath befallen 450

To that meek man, who well had sacrificed ;

Is piety thus and pure devotion paid ?

To whom Michael thus, he also moved, replied.

These two are brethren, Adam, and to come

Out of thy loins ; the unjust the just hath slain,

For envy that his brother's offering found

From Heaven acceptance ; but the bloody fact

Will be avenged ; and the other's faith, approved, 458

Lose no reward; though here thou see him die, 459
Rolling in dust and gore. To which our sire.

Alas! both for the deed, and for the cause!
But have I now seen Death? Is this the way
I must return to native dust? O sight
Of terrour, foul and ugly to behold,
Horrid to think, how horrible to feel!

To whom thus Michaël. Death thou hast seen
In his first shape on Man; but many shapes 467
Of death, and many are the ways that lead
To his grim cave, all dismal; yet to sense
More terrible at the entrance, than within.
Some, as thou saw'st, by violent stroke shall die;
By fire, flood, famine, by intemperance more
In meats and drinks, which on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear; that thou mayst know
What misery the inabstinence of Eve 476
Shall bring on Men. Immediately a place
Before his eyes appeared, sad, noisome, dark;
A lazar-house it seemed; wherein were laid
Numbers of all diseased; all maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colick-pangs, 484

Demoniack phrenzy, moaping melancholy, 485
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans ; Despair
Tended the sick busiest from couch to couch ;
And over them triumphant Death his dart
Shook, but delayed to strike, though oft invoked
With vows, as their chief good, and final hope. 493
Sight so deform what heart of rock could long
Dry-eyed behold ? Adam could not, but wept,
Though not of woman born : compassion quelled
His best of man, and gave him up to tears
A space, till firmer thoughts restrained excess,
And scarce recovering words, his plaint renewed.

O miserable mankind, to what fall
Degraded, to what wretched state reserved !
Better end here unborn. Why is life given 502
To be thus wrested from us ? rather, why
Obtruded on us thus ? who, if we knew
What we receive, would either not accept
Life offered, or soon beg to lay it down ;
Glad to be so dismissed in peace. Can thus
The image of God in Man, created once
So goodly and erect, though faulty since,
To such unsightly sufferings be debased 510

Under inhuman pains? Why should not Man, 511
Retaining still divine similitude
In part, from such deformities be free,
And, for his Maker's image sake, exempt?

Their Maker's image, answered Michael, then
Forsook them, when themselves they vilified
To serve ungoverned appetite; and took
His image whom they served, a brutish vice,
Inductive mainly to the sin of Eve. 519

Therefore so abject is their punishment,
Disfiguring not God's likeness, but their own;
Or if his likeness, by themselves defaced:
While they pervert pure Nature's healthful rules
To loathsome sickness; worthily, since they
God's image did not reverence in themselves.

I yield it just, said Adam, and submit.
But is, there yet no other way, besides
These painful passages, how we may come 528
To death, and mix with our connatural dust?

There is, said Michael, if thou well observe
The rule of *Not too much*; by temperance taught,
In what thou eat'st and drink'st; seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return:
So mayst thou live; till, like ripe fruit, thou drop
Into thy mother's lap; or be with ease 536

Gathered, not harshly plucked ; for death mature : 537
This is Old Age ; but then, thou must outlive
Thy youth, thy strength, thy beauty : which will change
To withered, weak, and gray ; thy senses then,
Obtuse, all taste of pleasure must forego,
To what thou hast ; and, for the air of youth,
Hopeful and cheerful, in thy blood will reign
A melancholy damp of cold and dry
To weigh thy spirits down, and last consume 545
The balm of life. To whom our ancestor.

Henceforth I fly not death, nor would prolong
Life much ; bent rather, how I may be quit,
Fairest and easiest, of this cumbrous charge ;
Which I must keep till my appointed day
Of rendering up, and patiently attend
My dissolution. Michaël replied.

Nor love thy life, nor hate ; but what thou liv'st
Live well ; how long, or short, permit to Heaven : 554
And now prepare thee for another sight.

He looked, and saw a spacious plain, whereon
Were tents of various hue ; by some, were herds
Of cattle grazing ; others, whence the sound
Of instruments, that made melodious chime,
Was heard, of harp and organ ; and, who moved
Their stops and chords, was seen ; his volant touch,
Instinct through all proportions, low and high, 562

Fled and pursued transverse the resonant fugue. 563
In other part stood one who, at the forge
Labouring, two massy clods of iron and brass
Had melted, (whether found where casual fire
Had wasted woods on mountain or in vale,
Down to the veins of earth; thence gliding hot
To some cave's mouth; or whether washed by stream
From underground;) the liquid ore he drained
Into fit moulds prepared; from which he formed 571
First his own tools; then, what might else be wrought
Fusil or graven in metal. After these,
But on the hither side, a different sort
From the high neighbouring hills, which was their seat,
Down to the plain descended; by their guise
Just men they seemed, and all their study bent
To worship God aright, and know his works
Not hid; nor those things last, which might preserve
Freedom and peace to Men; they on the plain 580
Long had not walked, when from the tents, behold!
A bevy of fair women, richly gay
In gems and wanton dress; to the harp they sung
Soft amorous ditties, and in dance came on:
The men, though grave, eyed them; and let their eyes
Rove without rein; till, in the amorous net
Fast caught, they liked; and each his liking chose;
And now of love they treat, till the evening-star, 588

Love's harbinger, appeared ; then, all in heat 589
They light the nuptial torch, and bid invoke
Hymen, then first to marriage rites invoked :
With feast and musick all the tents resound.
Such happy interview, and fair event
Of love and youth not lost, songs, garlands, flowers,
And charming symphonies, attached the heart
Of Adam, soon inclined to admit delight,
The bent of nature ; which he thus expressed. 597

True opener of mine eyes, prime Angel blest ;
Much better seems this vision, and more hope
Of peaceful days portends, than those two past ;
Those were of hate and death, or pain much worse ;
Here Nature seems fulfilled in all her ends.

To whom thus Michael. Judge not what is best
By pleasure, though to nature seeming meet ;
Created, as thou art, to nobler end
Holy and pure, conformity divine. 606
Those tents thou saw'st so pleasant, were the tents
Of wickedness, wherein shall dwell his race
Who slew his brother ; studious they appear
Of arts that polish life, inventors rare ;
Unmindful of their Maker, though his Spirit
Taught them ; but they his gifts acknowledged none.
Yet they a beauteous offspring shall beget ;
For that fair female troop thou saw'st, that seemed 614

Of Goddesses, so blithe, so smooth, so gay, 615
Yet empty of all good wherein consists
Woman's domestick honour and chief praise ;
Bred only and completed to the taste
Of lustful appetite, to sing, to dance,
To dress, and troll the tongue, and roll the eye :
To these that sober race of men, whose lives
Religious titled them the sons of God,
Shall yield up all their virtue, all their fame 623
Ignobly, to the trains and to the smiles
Of these fair atheists ; and now swim in joy,
Erelong to swim at large ; and laugh, for which
The world erelong a world of tears must weep.

To whom thus Adam, of short joy bereft.
O pity and shame, that they, who to live well
Entered so fair, should turn aside to tread
Paths indirect, or in the mid way faint !
But still I see the tenour of Man's woe 632
Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
Said the Angel, who should better hold his place
By wisdom, and superiour gifts received.
But now prepare thee for another scene.

He looked, and saw wide territory spread
Before him, towns, and rural works between ;
Cities of men with lofty gates and towers, 640

Concourse in arms, fierce faces threatening war, 641
Giants of mighty bone and bold emprise ;
Part wield their arms, part curb the foaming steed,
Single or in array of battle ranged
Both horse and foot, nor idly mustering stood ;
One way a hand select from forage drives
A herd of beeves, fair oxen and fair kine,
From a fat meadow ground ; or fleecy flock,
Ewes and their bleating lambs over the plain, 649
Their booty ; scarce with life the shepherds fly,
But call in aid, which makes a bloody fray ;
With cruel tournament the squadrons join ;
Where cattle pastured late, now scattered lies
With carcasses and arms the ensanguined field,
Deserted : Others to a city strong
Lay siege, encamped ; by battery, scale, and mine,
Assaulting ; others from the wall defend
With dart and javelin, stones, and sulphurous fire ; 658
On each hand slaughter, and gigantick deeds.
In other part the sceptered heralds call
To council, in the city-gates ; anon
Gray-headed men and grave, with warriours mixed,
Assemble, and harangues are heard ; but soon,
In factious opposition ; till at last,
Of middle age one rising, eminent
In wise deport, spake much of right and wrong, 666

Of justice, of religion, truth, and peace, 667
And judgement from above: him old and young
Exploded, and had seized with violent hands,
Had not a cloud descending snatched him thence
Unseen amid the throng: so violence
Proceeded, and oppression, and sword-law,
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turned full sad: O! what are these, 675
Death's minister's, not men? who thus deal death
Inhumanly to men, and multiply
Ten thousandfold the sin of him who slew
His brother: for of whom such massacre
Make they, but of their brethren; men of men?
But who was that just man, whom had not Heaven
Rescued, had in his righteousness been lost?

To whom thus Michael. These are the product
Of those ill-mated marriages thou saw'st; 684
Where good with bad were matched, who of themselves
Abhor to join; and, by imprudence mixed,
Produce prodigious births of body or mind.
Such were these giants, men of high renown;
For in those days might only shall be admired,
And valour and heroick virtue called;
To overcome in battle, and subdue
Nations, and bring home spoils with infinite 692

Man-slaughter, shall be held the highest pitch 693
Of human glory ; and for glory done
Of triumph, to be styled great conquerours
Patrons of mankind, Gods, and sons of Gods ;
Destroyers rightlier called, and plagues of men.
Thus fame shall be achieved, renown on earth ;
And what most merits fame, in silence hid.
But he, the seventh from thee, whom thou beheld'st
The only righteous in a world perverse, 701
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God would come
To judge them with his Saints : him the Most High
Rapt in a balmy cloud with winged steeds
Did, as thou saw'st, receive, to walk with God
High in salvation and the climes of bliss,
Exempt from death ; to show thee what reward
Awaits the good ; the rest what punishment ; 710
Which now direct thine eyes and soon behold.

He looked, and saw the face of things quite changed ;
The brazen throat of war had ceased to roar ;
All now was turned to jollity and game,
To luxury and riot, feast and dance ;
Marrying or prostituting, as befel,
Rape or adultery, where passing fair
Allured them ; thence from cups to civil broils. 718

At length a reverend sire among them came, 719
And of their doings great dislike declared,
And testified against their ways; he oft
Frequented their assemblies, whereso met,
Triumphs or festivals; and to them preached
Conversion and repentance, as to souls
In prison, under judgements imminent:
But all in vain: which when he saw, he ceased
Contending, and removed his tents far off; 727
Then, from the mountain hewing timber tall,
Began to build a vessel of huge bulk;
Measured by cubit, length, and breadth, and highth;
Smeared round with pitch; and in the side a door
Contrived; and of provisions laid in large,
For man and beast: when lo, a wonder strange!
Of every beast, and bird, and insect small,
Came sevens, and pairs; and entered in as taught
Their order: last the sire and his three sons, 736
With their four wives; and God made fast the door.
Mean while the south-wind rose, and, with black wings
Wide-hovering, all the clouds together drove
From under Heaven; the hills to their supply
Vapour, and exhalation dusk and moist,
Sent up amain; and now the thickened sky
Like a dark cieling stood; down rushed the rain
Impetuous; and continued, till the earth 744

No more was seen : the floating vessel swum 745
Uplifted, and secure with beaked prow
Rode tilting o'er the waves ; all dwellings else
Flood overwhelmed, and them with all their pomp
Deep under water rolled ; sea covered sea,
Sea without shore ; and in their palaces,
Where luxury late reigned, sea-monsters whelped
And stabled ; of mankind, so numerous late
All left, in one small bottom swum embarked. 753
How didst thou grieve then, Adam, to behold
The end of all thy offspring, end so sad,
Depopulation ! Thee another flood,
Of tears and sorrow a flood, thee also drowned.
And sunk thee as thy sons ; till, gently reared
By the Angel, on thy feet thou stood'st at last,
Though comfortless ; as when a father mourns
His children, all in view destroyed at once ;
And scarce to the Angel utter'dst thus thy plaint. 762

O visions ill foreseen ! Better had I
Lived ignorant of future ! so had borne
My part of evil only, each day's lot
Enough to bear ; those now, that were dispensed
The burden of many ages, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me ere their being,
With thought that they must be. Let no man seek 770

Henceforth to be foretold, what shall befall 771
Him or his children ; evil he may be sure,
Which neither his foreknowing can prevent ;
And he the future evil shall no less
In apprehension than in substance feel,
Grievous to bear : but that care now is past,
Man is not whom to warn : those few escaped
Famine and anguish will at last consume,
Wandering that watery desart : I had hope, 779
When violence was ceased, and war on earth,
All would have then gone well ; peace would have crowned
With length of happy days the race of Man ;
But I was far deceived ; for now I see
Peace to corrupt no less than war to waste.
How comes it thus ? unfold, celestial Guide,
And whether here the race of Man will end.

To whom thus Michael. Those, whom last thou saw'st
In triumph and luxurious wealth, are they 788
First seen in acts of prowess eminent
And great exploits, but of true virtue void ;
Who, having spilt much blood, and done much waste
Subduing nations, and achieved thereby
Fame in the world, high titles, and rich prey ;
Shall change their course to pleasure, ease, and sloth,
Surfeit, and lust ; till wantonness and pride
Raise out of friendship hostile deeds in peace. 796

The conquered also, and enslaved by war, 797
Shall, with their freedom lost, all virtue lose
And fear of God ; from whom their piety feigned
In sharp contest of battle found no aid
Against invaders ; therefore, cooled in zeal,
Thenceforth shall practise how to live secure,
Worldly or dissolute, on what their lords
Shall leave them to enjoy ; for the earth shall bear
More than enough, that temperance may be tried : 805
So all shall turn degenerate, all depraved ;
Justice and temperance, truth and faith, forgot ;
One man except, the only son of light
In a dark age, against example good,
Against allurement, custom, and a world
Offended : fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish ; and before them set
The paths of righteousness, how much more safe 814
And full of peace ; denouncing wrath to come
On their impenitence ; and shall return
Of them derided, but of God observed
The one just man alive ; by his command
Shall build a wonderous ark, as thou beheld'st,
To save himself, and household, from amidst
A world devote to universal wrack.
No sooner he, with them of man and beast 822

Select for life, shall in the ark be lodged 823
And sheltered round; But all the cataracts
Of Heaven set open on the Earth shall pour
Rain, day and night; all fountains of the deep,
Broke up, shall heave the ocean to usurp
Beyond all bounds; till inundation rise
Above the highest hills: Then shall this mount
Of Paradise by might of waves be moved
Out of his place, pushed by the horned flood, 831
With all his verdure spoiled, and trees adrift,
Down the great river to the opening gulf,
And there take root an island salt and bare,
The haunt of seals, and orcs, and sea-mews' clang:
To teach thee that God attributes to place
No sanctity, if none be thither brought
By men who there frequent, or therein dwell.
And now, what further shall ensue, behold. 839

He looked, and saw the ark hull on the flood,
Which now abated; for the clouds were fled,
Driven by a keen north-wind, that, blowing dry,
Wrinkled the face of deluge, as decayed;
And the clear sun on his wide watery glass
Gazed hot, and of the fresh wave largely drew,
As after thirst; which made their flowing shrink
From standing lake to tripping ebb, that stole 847

With soft foot towards the deep ; who now had stopped 848
His sluices, as the Heaven his windows shut.
The ark no more now floats, but seems on ground,
Fast on the top of some high mountain fixed.
And now the tops of hills, as rocks, appear ;
With clamour thence the rapid currents drive,
Towards the retreating sea, their furious tide.
Forthwith from out the ark a raven flies,
And after him, the surer messenger, 856
A dove sent forth once and again to spy
Green tree or ground, whereon his foot may light :
The second time returning, in his bill
An olive-leaf he brings, pacifick sign :
Anon dry ground appears, and from his ark
The ancient sire descends, with all his train ;
Then with uplifted hands, and eyes devout,
Grateful to Heaven, over his head beholds 864
A dewy cloud, and in the cloud a bow
Conspicuous with three listed colours gay,
Betokening peace from God, and covenant new.
Whereat the heart of Adam, erst so sad,
Greatly rejoiced ; and thus his joy broke forth.

O thou, who future things canst represent
As present, heavenly Instructor ! I revive
At this last sight ; assured that man shall live, 872

With all the creatures, and their seed preserve. 873

Far less I now lament for one whole world

Of wicked sons destroyed, than I rejoice

For one man found so perfect, and so just,

That God vouchsafes to raise another world

From him, and all his anger to forget.

But say, what mean those coloured streaks in Heaven

Distended, as the brow of God appeased?

Or serve they, as a flowery verge, to bind 881

The fluid skirts of that same watery cloud,

Lest it again dissolve, and shower the earth?

To whom the Arch-Angel. Dextrously thou aim'st;

So willingly doth God remit his ire,

Though late repenting him of Man depraved;

Grieved at his heart, when looking down he saw

The whole earth filled with violence, and all flesh

Corrupting each their way; yet, those removed, 889

Such grace shall one just man find in his sight,

That he relents, not to blot out mankind;

And makes a covenant never to destroy

The earth again by flood; nor let the sea

Surpass his bounds; nor rain to drown the world,

With man therein or beast; but, when he brings

Over the earth a cloud, will therein set

His triple-coloured bow, whereon to look, 897

And call to mind his covenant: Day and night, 898
Seed-time and harvest, heat and hoary frost,
Shall hold their course ; till fire purge all things new,
Both Heaven and Earth, wherein the just shall dwell.

PARADISE LOST.

BOOK XII.

THE ARGUMENT.

THE Angel Michael continues, from the Flood, to relate what shall succeed ; then, in the mention of Abraham, comes by degrees to explain, who that Seed of the Woman shall be, which was promised Adam and Eve in the Fall ; his incarnation, death, resurrection, and ascension ; the state of the church till his second coming. Adam, greatly satisfied and recomfited by these relations and promises, descends the hill with Michael ; wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

PARADISE LOST.

BOOK XII.

As one who in his journey bates at noon, 1
Though bent on speed; so here the Arch-Angel paused
Betwixt the world destroyed and world restored,
If Adam aught perhaps might interpose;
Then, with transition sweet, new speech resumes.

Thus thou hast seen one world begin, and end;
And Man, as from a second stock, proceed.
Much thou hast yet to see; but I perceive 8
Thy mortal sight to fail; objects divine
Must needs impair and weary human sense:
Henceforth what is to come I will relate;
Thou therefore give due audience, and attend.

This second source of Men, while yet but few,
And while the dread of judgement past remains
Fresh in their minds, fearing the Deity,
With some regard to what is just and right 16

Shall lead their lives, and multiply apace, 17
Labouring the soil, and reaping plenteous crop,
Corn, wine, and oil; and, from the herd or flock,
Oft sacrificing bullock, lamb, or kid,
With large wine-offerings poured, and sacred feast,
Shall spend their days in joy unblamed; and dwell
Long time in peace, by families and tribes,
Under paternal rule: till one shall rise
Of proud ambitious heart; who, not content 25
With fair equality, fraternal state,
Will arrogate dominion undeserved
Over his brethren, and quite dispossess
Concord and law of nature from the earth;
Hunting (and men not beasts shall be his game)
With war, and hostile snare, such as refuse
Subjection to his empire tyrannous:
A mighty hunter thence he shall be styled
Before the Lord; as in despite of Heaven, 34
Or from Heaven, claiming second sovranity;
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He with a crew, whom like ambition joins
With him or under him to tyrannize,
Marching from Eden towards the west, shall find
The plain, wherein a black bituminous gurge
Boils out from under ground, the mouth of Hell: 42

Of brick, and of that stuff, they cast to build 43
A city and tower, whose top may reach to Heaven ;
And get themselves a name ; lest, far dispersed
In foreign lands, their memory be lost ;
Regardless whether good or evil fame.
But God, who oft descends to visit men
Unseen, and through their habitations walks
To mark their doings, them beholding soon,
Comes down to see their city, ere the tower 51
Obstruct Heaven-towers ; and in derision sets
Upon their tongues a various spirit, to rase
Quite out their native language ; and, instead,
To sow a jangling noise of words unknown :
Forthwith a hideous gabble rises loud,
Among the builders ; each to other calls
Not understood ; till hoarse, and all in rage,
As mocked they storm : great laughter was in Heaven,
And looking down, to see the hubbub strange, 60
And hear the din : Thus was the building left
Ridiculous, and the work *Confusion* named.

Whereto thus Adam, fatherly displeased.
O execrable son ! so to aspire
Above his brethren ; to himself assuming
Authority usurped, from God not given :
He gave us only over beast, fish, fowl,
Dominion absolute ; that right we hold 68

By his donation ; but man over men 69
He made not lord ; such title to himself
Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on Man ; to God his tower intends
Siege and defiance : Wretched man ! what food
Will he convey up thither, to sustain
Himself and his rash army ; where thin air
Above the clouds will pine his entrails gross, 77
And famish him of breath, if not of bread ?

To whom thus Michael. Justly thou abhorr'st
That son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational liberty ; yet know withal,
Since thy original lapse, true liberty
Is lost, which always with right reason dwells
Twinned, and from her hath no dividual being :
Reason in man obscured, or not obeyed, 86
Immediately inordinate desires,
And upstart passions, catch the government
From reason ; and to servitude reduce
Man, till then free. Therefore, since he permits
Within himself unworthy powers to reign
Over free reason, God, in judgement just,
Subjects him from without to violent lords ;
Who oft as undeservedly enthrall 94

His outward freedom: Tyranny must be; 95
Though to the tyrant thereby no excuse.
Yet sometimes nations will decline so low
From virtue, which is reason, that no wrong,
But justice, and some fatal curse annexed,
Deprives them of their outward liberty;
Their inward lost: Witness the irreverent son
Of him who built the ark; who, for the shame
Done to his father, heard this heavy curse, 103
Servant of servants, on his vicious race.
Thus will this latter, as the former world,
Still tend from bad to worse; till God at last,
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes; resolving from thenceforth
To leave them to their own polluted ways;
And one peculiar nation to select
From all the rest, of whom to be invoked, 112
A nation from one faithful man to spring:
Him on this side Euphrates yet residing,
Bred up in idol-worship: O, that men
(Canst thou believe?) should be so stupid grown,
While yet the patriarch lived, who 'scaped the flood,
As to forsake the living God, and fall
To worship their own work in wood and stone
For Gods! Yet him God the Most High vouchsafes 120

To call by vision, from his father's house, 121
His kindred, and false Gods, into a land
Which he will show him ; and from him will raise
A mighty nation ; and upon him shower
His benediction so, that in his seed
All nations shall be blest : he straight obeys ;
Not knowing to what land, yet firm believes :
I see him, but thou canst not, with what faith
He leaves his Gods, his friends, and native soil, 129
Ur of Chaldæa, passing now the ford
To Haran ; after him a cumbrous train
Of herds and flocks, and numerous servitude ;
Not wandering poor, but trusting all his wealth
With God, who called him, in a land unknown.
Canaan he now attains ; I see his tents
Pitched about Sechem, and the neighbouring plain
Of Moreh ; there by promise he receives
Gift to his progeny of all that land, 138
From Hamath northward to the Desart south ;
(Things by their names I call, though yet unnamed ;)
From Hermon east to the great western Sea ;
Mount Hermon, yonder sea ; each place behold
In prospect, as I point them ; on the shore
Mount Carmel ; here, the double-founted stream,
Jordan, true limit eastward ; but his sons
Shall dwell to Senir, that long ridge of hills. 146

This ponder, that all nations of the earth 147
Shall in his seed be blessed: By that seed
Is meant thy great Deliverer, who shall bruise
The Serpent's head; whereof to thee anon
Plainlier shall be revealed. This patriarch blest,
Whom faithful Abraham due time shall call,
A son, and of his son a grand-child, leaves;
Like him in faith, in wisdom, and renown:
The grand-child, with twelve sons encreased, departs 155
From Canaan, to a land hereafter called
Egypt, divided by the river Nile;
See where it flows, disgorging at seven mouths
Into the sea: To sojourn in that land
He comes, invited by a younger son
In time of dearth; a son, whose worthy deeds
Raise him to be the second in that realm
Of Pharaoh: There he dies, and leaves his race
Growing into a nation, and now grown 164
Suspected to a sequent king, who seeks
To stop their overgrowth, as inmate guests
Too numerous; whence of guests he makes them slaves
Inhospitably, and kills their infant males:
Till by two brethren (these two brethren call
Moses and Aaron) sent from God to claim
His people from enthrallment, they return,
With glory and spoil, back to their promised land. 172

But first, the lawless tyrant, who denies 173
To know their God, or message to regard,
Must be compelled by signs and judgements dire ;
To blood unshed the rivers must be turned ;
Frogs, lice, and flies, must all his palace fill
With loathed intrusion, and fill all the land ;
His cattle must of rot and murren die ;
Botches and blains must all his flesh emboss,
And all his people ; thunder mixed with hail, 181
Hail mixed with fire, must rend the Egyptian sky,
And wheel on the earth, devouring where it rolls ;
What it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down
Must eat, and on the ground leave nothing green ;
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days ;
Last, with one midnight stroke, all the first-born
Of Egypt must lie dead. Thus with ten wounds 190
The river-dragon tamed at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart ; but still, as ice
More hardened after thaw ; till, in his rage
Pursuing whom he late dismissed, the sea
Swallows him with his host ; but them lets pass,
As on dry land, between two crystal walls ;
Awed by the rod of Moses so to stand 198

Divided, till his rescued gain their shore : 199
Such wondrous power God to his saint will lend,
Though present in his Angel ; who shall go
Before them in a cloud, and pillar of fire ;
By day a cloud, by night a pillar of fire ;
To guide them in their journey, and remove
Behind them, while the obdurate king pursues :
All night he will pursue ; but his approach
Darkness defends between till morning watch ; 207
Then through the fiery pillar, and the cloud,
God looking forth will trouble all his host,
And craze their chariot-wheels : when by command
Moses once more his potent rod extends
Over the sea ; the sea his rod obeys ;
On their embattled ranks the waves return,
And overwhelm their war : The race elect
Safe towards Canaan from the shore advance
Through the wild Desart, not the readiest way ; 216
Lest, entering on the Canaanite alarmed,
War terrify them inexpert, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude ; for life
To noble and ignoble is more sweet
Untrained in arms, where rashness leads not on.
This also shall they gain by their delay
In the wide wilderness ; there they shall found 224

Their government, and their great senate choose 225
Through the twelve tribes, to rule by laws ordained :
God from the mount of Sinai, whose gray top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpets' sound,
Ordain them laws ; part such as appertain
To civil justice ; part, religious rites
Of sacrifice ; informing them, by types
And shadows, of that destined Seed to bruise 233
The Serpent, by what means he shall achieve
Mankind's deliverance. But the voice of God
To mortal ear is dreadful : They beseech
That Moses might report to them his will,
And terrour cease ; he grants what they besought,
Instructed that to God is no access
Without Mediator, whose high office now
Moses in figure bears ; to introduce
One greater, of whose day he shall foretel, 242
And all the Prophets in their age the times
Of great Messiah shall sing. Thus, laws and rites
Established, such delight hath God in Men
Obedient to his will, that he vouchsafes
Among them to set up his tabernacle ;
The Holy One with mortal Men to dwell :
By his prescript a sanctuary is framed
Of cedar, overlaid with gold ; therein 250

An ark, and in the ark his testimony, 251
The records of his covenant; over these
A mercy-seat of gold, between the wings
Of two bright Cherubim; before him burn
Seven lamps as in a zodiack representing
The heavenly fires; over the tent a cloud
Shall rest by day, a fiery gleam by night;
Save when they journey, and at length they come,
Conducted by his Angel, to the land 259
Promised to Abraham and his seed:—The rest
Were long to tell; how many battles fought;
How many kings destroyed; and kingdoms won;
Or how the sun shall in mid Heaven stand still
A day entire, and night's due course adjourn,
Man's voice commanding, "Sun, in Gibeon stand,
And thou moon in the vale of Aialon,
Till Israel overcome!" so call the third
From Abraham, son of Isaac; and from him 268
His whole descent, who thus shall Canaan win.

Here Adam interposed. O sent from Heaven,
Enlightener of my darkness, gracious things
Thou hast revealed; those chiefly, which concern
Just Abraham and his seed: now first I find
Mine eyes true-opening, and my heart much eased;
Erewhile perplexed with thoughts, what would become
Of me and all mankind: But now I see 276

His day, in whom all nations shall be blest ; 277
Favour unmerited by me, who sought
Forbidden knowledge by forbidden means.
This yet I apprehend not, why to those
Among whom God will deign to dwell on earth
So many and so various laws are given ;
So many laws argue so many sins
Among them ; how can God with such reside ?
To whom thus Michael, Doubt not but that sin 285
Will reign among them, as of thee begot ;
And therefore was law given them, to evince
Their natural pravity, by stirring up
Sin against law to fight : that when they see
Law can discover sin, but not remove,
Save by those shadowy expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for Man ;
Just for unjust ; that, in such righteousness 294
To them by faith imputed, they may find
Justification towards God, and peace
Of conscience ; which the law by ceremonies
Cannot appease ; nor Man the mortal part
Perform ; and, not performing, cannot live.
So law appears imperfect ; and but given
With purpose to resign them, in full time,
Up to a better covenant ; disciplined 302

From shadowy types to truth; from flesh to spirit; 303
From imposition of strict laws to free
Acceptance of large grace; from servile fear
To filial; works of law to works of faith.
And therefore shall not Moses, though of God
Highly beloved, being but the minister
Of law, his people into Canaan lead;
But Joshua, whom the Gentiles Jesus call,
His name and office bearing, who shall quell 311
The adversary-Serpent, and bring back
Through the world's wilderness long-wandered Man
Safe to eternal Paradise of rest.
Mean while they, in their earthly Canaan placed,
Long time shall dwell and prosper, but when sins
National interrupt their publick peace,
Provoking God to raise them enemies;
From whom as oft he saves them penitent
By Judges first, then under Kings; of whom 320
The second, both for piety renowned
And puissant deeds, a promise shall receive
Irrevocable, that his regal throne
For ever shall endure; the like shall sing
All Prophecy, that of the royal stock
Of David (so I name this King) shall rise
A Son, the Woman's seed to thee foretold,
Foretold to Abraham, as in whom shall trust 328

All nations ; and to kings foretold, of kings 329
The last ; for of his reign shall be no end.
But first, a long succession must ensue ;
And his next son, for wealth and wisdom famed,
The clouded ark of God, till then in tents
Wandering, shall in a glorious temple enshrine.
Such follow him, as shall be registered
Part good, part bad ; of bad the longer scroll ;
Whose foul idolatries, and other faults 337
Heaped to the popular sum, will so incense
God, as to leave them, and expose their land,
Their city, his temple, and his holy ark,
With all his sacred things, a scorn and prey
To that proud city, whose high walls thou saw'st
Left in confusion ; Babylon thence called.
There in captivity he lets them dwell
The space of seventy years ; then brings them back,
Remembering mercy, and his covenant sworn 346
To David, stablished as the days of Heaven.
Returned from Babylon by leave of kings
Their lords, whom God disposed, the house of God
They first re-edify ; and for a while
In mean estate live moderate ; till, grown
In wealth and multitude, factious they grow ;
But first among the priests dissention springs,
Men who attend the altar, and should most 354

Endeavour peace : their strife pollution brings 355

Upon the temple itself: At last they seize

The scepter, and regard not David's sons ;

Then lose it to a stranger, that the true

Anointed King Messiah might be born

Barred of his right ; yet at his birth a star,

Unseen before in Heaven, proclaims him come ;

And guides the eastern sages, who inquire

His place, to offer incense, myrrh, and gold : 363

His place of birth a solemn Angel tells

To simple shepherds, keeping watch by night ;

They gladly thither haste, and by a quire

Of squadroned Angels hear his carol sung.

A virgin is his mother, but his sire

The power of the Most High : He shall ascend

The throne hereditary, and bound his reign

With Earth's wide bounds, his glory with the Heavens.

He ceased, discerning Adam with such joy 372

Surcharged, as had like grief been dewed in tears,

Without the vent of words ; which these he breathed.

O prophet of glad tidings, finisher

Of utmost hope ! now clear I understand

What oft my steadiest thoughts have searched in vain ;

Why our great Expectation should be called

The seed of Woman : Virgin Mother, hail

High in the love of Heaven ; yet from my loins 380

Thou shalt proceed, and from thy womb the Son 381
Of God Most High : So God with Man unites !
Needs must the Serpent now his capital bruise
Expect with mortal pain : Say where and when
Their fight, what stroke shall bruise the victor's heel.

To whom thus Michael. Dream not of their fight,
As of a duel, or the local wounds
Of head or heel : Not therefore joins the Son
Manhood to Godhead, with more strength to foil 389
Thy enemy ; nor so is overcome
Satan, whose fall from Heaven, a deadlier bruise,
Disabled, not to give thee thy death's wound :
Which he, who comes thy Saviour, shall recure,
Not by destroying Satan, but his works
In thee, and in thy seed : Nor can this be,
But by fulfilling that which thou didst want,
Obedience to the law of God, imposed
On penalty of death, and suffering death ; 398
The penalty to thy transgression due,
And due to theirs which out of thine will grow :
So only can high Justice rest appaid.
The law of God exact he shall fulfil
Both by obedience and by love, though love
Alone fulfil the law ; thy punishment
He shall endure, by coming in the flesh
To a reproachful life, and cursed death ; 406

Proclaiming life to all who shall believe 407
In his redemption; and that his obedience,
Imputed, becomes theirs by faith; his merits
To save them, not their own, though legal, works.
For this he shall live hated, be blasphemed,
Seized on by force, judged, and to death condemned
A shameful and accursed, nailed to the cross
By his own nation; slain for bringing life:
But to the cross he nails thy enemies, 415
The law that is against thee, and the sins
Of all mankind, with him there crucified,
Never to hurt them more who rightly trust
In this his satisfaction; so he dies,
But soon revives; Death over him no power
Shall long usurp; ere the third dawning light
Return, the stars of morn shall see him rise
Out of his grave, fresh as the dawning light,
Thy ransom paid, which Man from death redeems, 424
His death for Man, as many as offered life
Neglect not, and the benefit embrace
By faith not void of works: This God-like act
Annuls thy doom, the death thou should'st have died,
In sin for ever lost from life; this act
Shall bruise the head of Satan, crush his strength,
Defeating Sin and Death, his two main arms;
And fix far deeper in his head their stings 432

Than temporal death shall bruise the victor's heel, 433
Or theirs whom he redeems ; a death, like sleep,
A gentle wafting to immortal life.
Nor after resurrection shall he stay
Longer on earth, than certain times to appear
To his disciples, men who in his life
Still followed him ; to them shall leave in charge
To teach all nations what of him they learned
And his salvation ; them who shall believe 441
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin to life
Pure, and in mind prepared, if so befall,
For death, like that which the Redeemer died.
All nations they shall teach ; for, from that day,
Not only to the sons of Abraham's loins
Salvation shall be preached, but to the sons
Of Abraham's faith wherever through the world ;
So in his seed all nations shall be blest. 450
Then to the Heaven of Heavens he shall ascend
With victory, triumphing through the air
Over his foes and thine ; there shall surprise
The Serpent, prince of air, and drag in chains
Through all his realm, and there confounded leave ;
Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in Heaven ; and thence shall come, 458

When this world's dissolution shall be ripe, 459
With glory and power to judge both quick and dead ;
To judge the unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in Heaven or Earth ; for then the Earth
Shall all be Paradise, far happier place
Than this of Eden, and far happier days.

So spake the Arch-Angel Michaël, then paused,
As at the world's great period ; and our sire, 467
Replete with joy and wonder, thus replied.

O Goodness infinite, Goodness immense !
That all this good of evil shall produce,
And evil turn to good ; more wonderful
Than that which by creation first brought forth
Light out of darkness ! Full of doubt I stand,
Whether I should repent me now of sin
By me done, and occasioned ; or rejoice
Much more, that much more good thereof shall spring ; 476
To God more glory, more good-will to Men
From God, and over wrath grace shall abound.
But say, if our Deliverer up to Heaven
Must re-ascend, what will betide the few
His faithful, left among the unfaithful herd,
The enemies of truth ? Who then shall guide
His people, who defend ? Will they not deal
Worse with his followers than with him they dealt ? 484

Be sure they will, said the Angel; but from Heaven 485
He to his own a Comforter will send,
The promise of the Father, who shall dwell
His Spirit within them; and the law of faith,
Working through love, upon their hearts shall write,
To guide them in all truth; and also arm
With spiritual armour, able to resist
Satan's assaults, and quench his fiery darts;
What man can do against them, not afraid, 493
Though to the death; against such cruelties
With inward consolations recompensed,
And oft supported so as shall amaze
Their proudest persecutors: For the Spirit,
Poured first on his Apostles, whom he sends
To evangelize the nations, then on all
Baptized, shall them with wonderful gifts endue
To speak all tongues, and do all miracles,
As did their Lord before them. Thus they win 502
Great numbers of each nation to receive
With joy the tidings brought from Heaven: At length
Their ministry performed, and race well run,
Their doctrine and their story written left,
They die; but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of Heaven
To their own vile advantages shall turn 510

Of lucre and ambition; and the truth 511
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood.
Then shall they seek to avail themselves of names,
Places, and titles, and with these to join
Secular power; though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promised alike and given 519
To all believers; and, from that pretence,
Spiritual laws by carnal power shall force
On every conscience; laws which none shall find
Left them inrolled, or what the Spirit within
Shall on the heart engrave. What will they then
But force the Spirit of grace itself, and bind
His consort Liberty? what, but unbuild
His living temples, built by faith to stand,
Their own faith, not another's? for, on earth, 528
Who against faith and conscience can be heard
Infallible? yet many will presume:
Whence heavy persecution shall arise
On all, who in the worship persevere
Of spirit and truth; the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfied; truth shall retire
Bestuck with slanderous darts, and works of faith 536

Rarely be found : So shall the world go on, 537
To good malignant, to bad men benign ;
Under her own weight groaning ; till the day
Appear of respiration to the just,
And vengeance to the wicked, at return
Of him so lately promised to thy aid,
The Woman's Seed ; obscurely then foretold,
Now ampler known thy Saviour and thy Lord ;
Last, in the clouds, from Heaven to be revealed 545
In glory of the Father, to dissolve
Satan with his perverted world ; then raise
From the conflagrant mass, purged and refined,
New Heavens, new Earth, ages of endless date,
Founded in righteousness, and peace, and love ;
To bring forth fruits, joy and eternal bliss.

He ended ; and thus Adam last replied.
How soon hath thy prediction, seer blest,
Measured this transient world, the race of time, 554
Till time stand fixed ! Beyond is all abyss,
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart ;
Greatly in peace of thought ; and have my fill
Of knowledge, what this vessel can contain ;
Beyond which was my folly to aspire.
Henceforth I learn, that to obey is best,
And love with fear the only God ; to walk 562

As in his presence ; ever to observe 563
His providence ; and on him sole depend,
Merciful over all his works, with good
Still overcoming evil, and by small
Accomplishing great things, by things deemed weak
Subverting worldly strong, and worldly wise
By simply meek : that suffering for truth's sake
Is fortitude to highest victory,
And to the faithful, death the gate of life ; 571
Taught this by his example, whom I now
Acknowledge my Redeemer ever blest.

To whom thus also the Angel last replied.
This having learned, thou hast attained the sum
Of wisdom ; hope no higher, though all the stars
Thou knew'st by name, and all the ethereal powers,
All secrets of the deep, all Nature's works,
Or works of God in Heaven, air, earth, or sea,
And all the riches of this world enjoy'dst, 580
And all the rule, one empire ; only add
Deeds to thy knowledge answerable ; add faith,
Add virtue, patience, temperance ; add love,
By name to come called charity, the soul
Of all the rest : then wilt thou not be loth
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.—
Let us descend now therefore from this top 588

Of speculation ; for the hour precise 589
Exacts our parting hence ; and see ! the guards,
By me encamped on yonder hill, expect
Their motion ; at whose front a flaming sword,
In signal of remove, waves fiercely round :
We may no longer stay : Go, waken Eve ;
Her also I with gentle dreams have calmed
Portending good, and all her spirits composed
To meek submission : thou, at season fit, 597
Let her with thee partake what thou hast heard ;
Chiefly what may concern her faith to know,
The great deliverance by her seed to come
(For by the Woman's seed) on all mankind :
That ye may live, which will be many days,
Both in one faith unanimous, though sad,
With cause, for evils past ; yet much more cheered
With meditation on the happy end.

He ended, and they both descend the hill ; 606
Descended, Adam to the bower, where Eve
Lay sleeping, ran before ; but found her waked ;
And thus with words not sad she him received.

Whence thou return'st, and whither went'st, I know ;
For God is also in sleep ; and dreams advise,
Which he hath sent propitious, some great good
Presaging, since with sorrow and heart's distress
Wearied I fell asleep : But now lead on ; 614

In me is no delay; with thee to go, 615
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under Heaven, all places thou,
Who for my wilful crime art banished hence.
This further consolation yet secure
I carry hence; though all by me is lost,
Such favour I unworthy am vouchsafed,
By me the Promised Seed shall all restore. 623

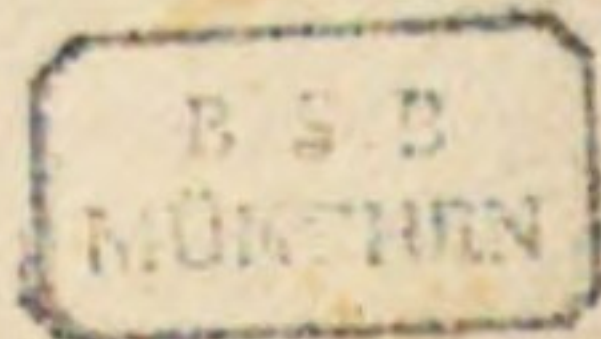
So spake our mother Eve; and Adam heard
Well pleased, but answered not: For now, too nigh
The Arch-Angel stood; and, from the other hill
To their fixed station, all in bright array
The Cherubim descended; on the ground
Gliding meteorous, as evening-mist
Risen from a river o'er the marish glides,
And gathers ground fast at the labourer's heel
Homeward returning. High in front advanced, 632
The brandished sword of God before them blazed,
Fierce as a comet; which with torrid heat,
And vapour as the Libyan air adust,
Began to parch that temperate clime; whereat
In either hand the hastening Angel caught
Our lingering parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappeared. 640

They, looking back, all the eastern side beheld 641
Of Paradise, so late their happy seat,
Waved over by that flaming brand; the gate
With dreadful faces thronged, and fiery arms:
Some natural tears they dropt, but wiped them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide:
They, hand in hand, with wandering steps and slow,
Through Eden took their solitary way. 649

THE END.



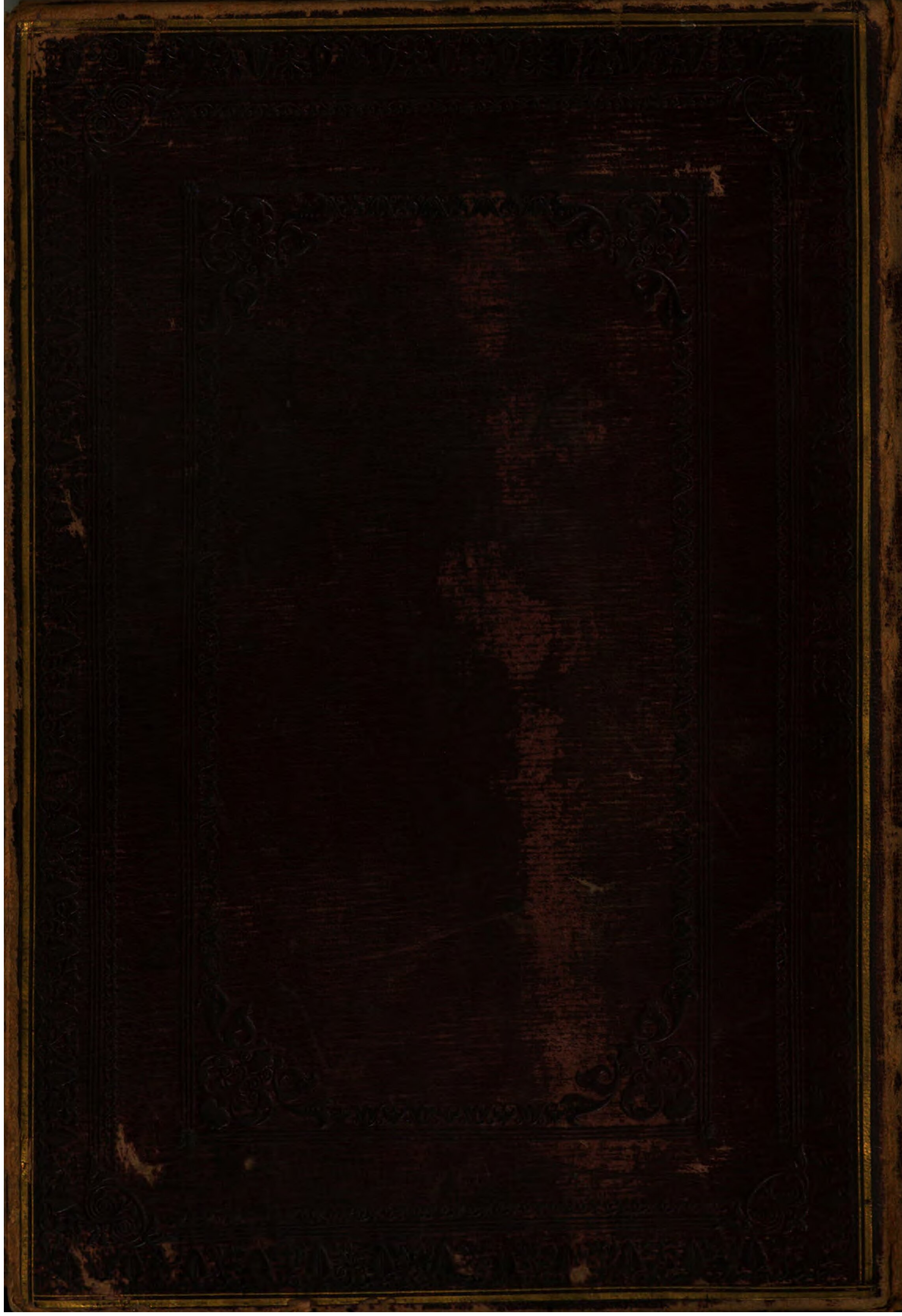
THOMAS WHITE, JOHNSON'S COURT,
FLEET STREET.





Designed & Engraved by J. Martin Esq.

Booke 12. line 64.



Milton, John,

The paradise lost of Milton

Bd.: 2 (1827)

London 1827

Rar. 4622-2

urn:nbn:de:bvb:12-bsb10862508-5